

The Christian East

A QUARTERLY REVIEW DEVOTED TO THE
STUDY OF THE EASTERN CHURCHES

EDITED BY THE
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AUTUMN, 1927.

Vol. VIII. No. 3.

1s. 6d.



PUBLISHED FOR
THE ANGLICAN & EASTERN CHURCHES ASSOCIATION

BY
THE FAITH PRESS, LTD.

AT THE FAITH HOUSE, 20, BEDFORD SQUARE, LONDON, W.1.

PRINTED BY THE FAITH PRESS, LTD.

U.K.A. 10, BEDFORD SQUARE, LONDON, W.1.

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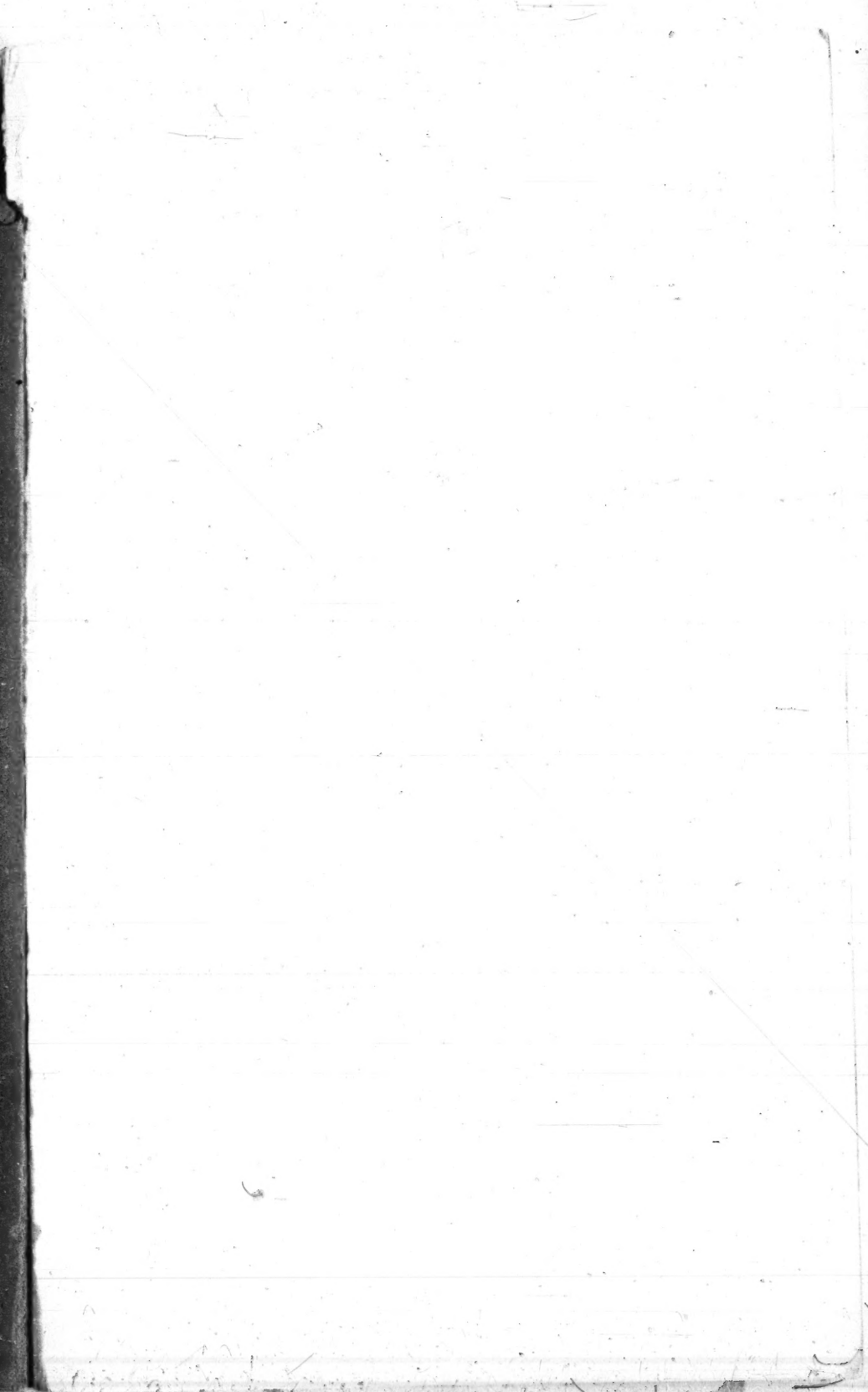
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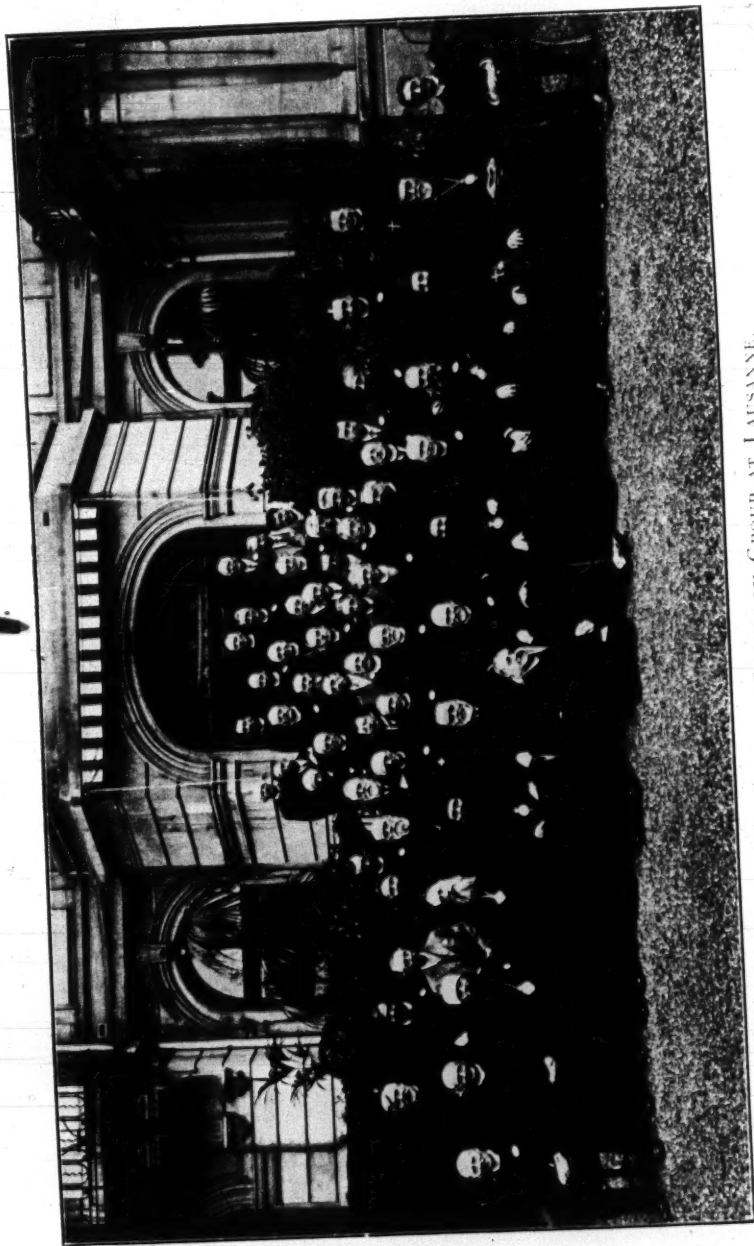
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AN ANGELICAN AND ORTHODOX GROUP AT LAUSANNE.

The Christian East

CHRONICLE AND CAUSERIE.

The following important letter was sent by the Patriarch of Alexandria some months ago to the Head of the Synodical Church in Russia:—

MELETIOS, by the Grace of God Pope and Patriarch of the Great City of Alexandria and all Egypt, to the most Rev. the Metropolitan of Petrograd, Benjamin, and the most sacred Metropolitans and Bishops with him of the Holy Orthodox Church in Russia.

With brotherly eagerness we have read your letters numbered 3675, and dated October 20, of the past year. We learn from them the restoration of normal relations between the Church over which you preside and the Government of your country and we are informed by them of the organization of Metropolitan Sees and Bishoprics, theological Academies and Seminaries, of theological Magazines and of Church life as a whole and we sincerely rejoice that in spite of adverse circumstances and the anomalous life of your country, the Faith flourishes and her works follow her.

We delight also in your assurances, that despite the keenness of passions called forth by the separation and division into mutually hostile groups of the most Holy Church in Russia, you hold firmly the spirit of love and peace and cherish a lively desire and take ceaseless care for the restoration of the desired unity of all those who are in disagreement. But we do not at all desire that you should infer from this our communication and declare as a result that the most Holy Church of Alexandria recognizes you as the only Orthodox Church in Russia, to the exclusion of other groups which are in disagreement with you. For, to speak the truth, we, finding ourselves far from your country and deprived of the means of ascertaining accurately the actual ecclesiastical position in Russia—from the point of view of rightness of profession and canonicity of practice—cannot decide officially which of the many divisions of the Russian Church has wholly or in part the right on its side. Therefore we refrain from expressing definitely our judgment on the ecclesiastical position in Russia; but while awaiting a suitable time for such a definite judgment, we honour and embrace with much love both the Synod and those in communion with it and those who honour the memory of the blessed Patriarch Tikhon, and every

other separated group, so far as, from the information we receive, it appears to be holding fast the dogmas of the Orthodox Church and functioning under a canonical hierarchy. Far therefore from ascribing to this our letter the intention of strengthening the section over which you preside, you will recognize in it the lively desire we have to see removed, as swiftly as possible, the discord between hierarchy and flock in the most Holy Church of Russia and blessed harmony and love restored in the bond of peace, wherein we were all called, and without which there can be no salvation, either for the individual or for the whole body. For this desired peace we do, and will do, everything possible. But when peace is restored and the mist of passions dispersed, then the work of each will be made manifest, whether, that is, he has brought into the building of Christ's Body, gold, silver or precious stones which abide for ever, or wood, hay and stubble, whose end is corruption and loss to the builder. May Christ the Chief Shepherd bless both shepherds and flocks of the Holy Church of Russia and guide them into the pastures of salvation and a haven of rest.

In Alexandria, March 5-18, 1927.

MELETIOS OF ALEXANDRIA,

Your brother in Christ.

WE learn from "Pantainos" (May 27, 1927) that the Synodical Church in Russia, under the Presidency of Archbishop Benjamin of Petrograd, subsequently addressed an epistle to the Patriarch Meletios of Alexandria, imploring his presence at a Synod to be held in Moscow in the late autumn, with a view to a settlement of the matters in dispute between the Synodical and Tikhonist Churches. The epistle recalls the visits of former Patriarchs of Alexandria to Russia and lays stress on the troubled condition of Russia at the present time and the absolute necessity of restoring peace and unity between the warring sections of the Church. To this end it is believed that the presence and counsel of the Patriarch would greatly contribute. At the same time the epistle emphasizes the devotion of the Russian Church to Orthodoxy and her great reverence for the four Patriarchal Thrones.

The epistle bears the signature of the Metropolitan of Petrograd, Benjamin, and other members of the Synod.

This epistle was carefully considered at the spring sessions of the Synod of the Patriarchate of Alexandria under the Presidency of the Patriarch Meletios. The Synod reported as follows:—

"A letter was read from the Russian Synodical Church, appealing to His Holiness the Patriarch of Alexandria to take part in a Synod to assemble in Moscow about the end of the current year, with the object of bringing peace to the Russian Church, torn in pieces and rent by divisions.

The Synod decided:—

(1) That the appeal of the Synodical Church be received in principle with a view to assisting in the pacification of the tempest-tossed Russian Church.

(2) The reception of this appeal and the contact established thereby must not be construed as a recognition of the Synodical Church, nor as preferring it above the other ecclesiastical parties in Russia.

(3) The criterion of the acts of this or that party in the transactions of the Synod must be the Holy Canons, interpreted according to the spirit of the whole Church and in particular of the Russian Church before the present abnormal position.

(4) Married Bishops shall not take part in the Synod in question.

(5) The representatives of the Patriarchates shall have freedom—assured beforehand—of opinion and decision in ecclesiastical matters.

(6) The decision regarding the possible participation of the Church of Alexandria in the anticipated Russian Synod to be communicated to the Patriarchs of the East."

THE SEMINARY OF ST. ATHANASIOUS AT ALEXANDRIA.

Of the various activities set on foot by His Holiness the Patriarch of Alexandria since he became Patriarch none would seem to be more full of promise than the Seminary for training young men for the priesthood, which was opened last October, and of which a report is issued in "Pantainos" of June 24th. During the College year, which has just closed, nineteen students have entered on their courses of training there. Of these students, twelve are Greek and seven Arabic-speaking (Syrian). Their course of studies includes amongst many other subjects music, both Byzantine and European, with the result that they have been able to form the choir at the Patriarchal Church on all Sundays and great festivals. In their spare time they work in the spacious gardens of the Seminary. The Seminary is managed by a committee of which the Archbishop of Nubia—who visited this country in 1925—is President. The year closed in June, when the Patriarch addressed the Seminarists after their examination was concluded. In the course of his address he spoke as follows:—"Here under the shelter of St. Athanasius, quietly, patiently, as befits serious labour, are being laid the foundations of the work of the regeneration of the Church and of the reform of the Community through her. And our joy is so much the greater inasmuch as we see that we may be useful also to the neighbouring churches of Jerusalem and Antioch. This year we have five boarders from the Throne of Antioch. During the coming year—from information we have already received—probably twice the number besides will be added to them. We always keep places for the Church of Jerusalem, but the Synod has

decided to offer places both to the Coptic and the Ethiopic Churches, with which it is the earnest desire of the Patriarch and Synod that our ties may become continually closer and more friendly, until, through the grace of the Lord and the power of the Holy Spirit, we may all arrive at the unity of the faith and the communion of the Holy Spirit. Because, if we desire the union of Western Christianity with our Church and, so desiring, labour and take part in re-union Conferences, how much more ought we to desire it with those offshoots of Christianity in the East, whose differences from Orthodoxy—when examined in a spirit of love—are not more difficult to settle than those of the West?" In dismissing the students to their homes, His Holiness said:—"You are going to your families that you may spend the time of the vacation with them; by your good manners and prudent speech commend yourselves and your spiritual Mother. Lord, keep them in Thy Name!"

THOSE who follow the "Points from Letters" column in *The Times*, will have been able to compile, if they care to do so, a formidable list of earthquakes from which the Holy Land has suffered since the beginning of the Christian Era. Unfortunately, the damage inflicted by the recent earthquake seems to be more serious and widespread than was at first supposed. The sacred sites appear to have escaped lightly on the whole, though there are some bad cracks in the Church of the Holy Sepulchre. It is distressing to learn that the condition of their buildings is such that the Russian Nuns at Ain Karim are obliged to camp in the open. This Community and Archbishop Anastassy, in whose spiritual care it is, are well known to and loved by many English people, and it is to be hoped that something may be done to help them repair the damage which the earthquake has caused, for the Community itself is very poor. The Editors of *The Christian East* will gladly acknowledge and forward any gifts sent to them for this purpose.

THE Metropolitan of Thyatira attended the Friday afternoon session of the Anglo-Catholic Congress at the Albert Hall in July. He was accompanied by the Great Archimandrite of St. Sophia's and by Fr. Legatos (chaplain to the ex-King of Greece), who was visiting England at the time. A number of Anglican priests, among them the Rev. Arnold Pinchard, the Rev. H. J. Fynes Clinton and the General Secretary of the Anglican and Eastern Churches Association attended the Metropolitan to the platform, where he was welcomed by the Bishop of Nassau. The Congress received him enthusiastically and listened with great attention to the short speech which he delivered. Although this speech and also the letters sent in greeting to the Congress by other Orthodox

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Prelates will already have been read in the *Church Times* and the *Congress Handbook* respectively, we print them in this issue, as no doubt our readers will like to have them in their bound volumes of *The Christian East* as part of a permanent record of such interchanges of greeting. We think it unnecessary to enlarge upon the "direct contradiction" which a contributor to the *Church Times* professed to find between the Metropolitan of Thyatira's speech and the Archbishop of Athens' letter. An attentive reading of the two documents will show that they express one and the same Orthodox doctrine of the adoration due to the Blessed Sacrament.

HIS HOLINESS CYRIL Vth, the 112th Patriarch of the Egyptian (Coptic) Church has recently died at a very advanced age. He was elected Patriarch in 1875 and very soon the relations between the Reform Party and the Patriarch, who was the incarnation of a very solid form of Conservatism, became strained and he was exiled to a Nitvian Monastery. A reaction followed and Cyril was recalled and entered Cairo in triumph.

He was a charming, a gentle, an affectionate old man. His age must have been well over a hundred. He was over 90 when I knew him, 1902-15, and in 1897, Mrs. Butcher in her "Story of the Church of Egypt" described him as "old."

[ALGERNON WARD.]

NEW GREEK CHURCH IN CHICAGO,

A new Greek Church has been opened in Chicago, through the efforts of the Right Rev. Bishop Philaret. The first liturgy was celebrated by His Grace the Archbishop Alexander—who had been invited from New York for the purpose—and Bishop Philaret, assisted by many priests. The Church, which is a very fine structure, is dedicated to St. Basil the Great and is capable of holding some fifteen hundred people.

THE WORLD CONFERENCE ON FAITH AND ORDER.

AN APPRECIATION BY CANON J. A. DOUGLAS, PH.D.

EVEN if the *Christian East* were the place for a detailed narrative of the Conference or for a diary of the part in it of an ordinary delegate such as myself, my proper business being its appreciation in special regard to the Orthodox and their friendship with the Anglican Church, I will use the pages at my disposal to illustrate the relationship of the Conference to our movement.

I.

THE PROVENANCE OF THE CONFERENCE.

A few words as to the provenance of the Conference, however, are necessary in preface. Its idea was conceived twenty years ago by Mr Robert Hallowell Gardiner, an American Anglican of very definite views and by general consent of the rarest vision and spirituality who in conjunction with Bishop Brent devoted himself, his time and his large energy and means to bring it to the birth, the General Convention of the American Episcopal Church approving it and setting up the machinery for carrying it out as far back as 1910.

To say that something like an æon of change has passed over the world since 1910 is a bit of a commonplace. The Great War has left nothing the same. It has done far more than recast the political map of the nations. It has shifted all their horizons, political, social, economic, ethical, moral, teleological. Its dynamic has speeded up and has altered the transformation of the old order of modern civilization which was in swift transition before it happened and no one can forecast how the new order which it is fashioning will develop. The one thing which the observer can and must predicate is that, while on the one hand all nations, Eastern and coloured no less than Western and white, are in process of becoming more and more of a *bloc*, if not with common consciousness, at least with a common material civilization, the peoples of Europe and America are undergoing a rapid and startling modification in their habits and with them in their categories of life.

On the one hand, the spread of the grosser materialism which by principle or factually is tantamount to expressed or practical atheism and which either by forbidding, or sparing no time for, the ideal, is flinging men almost without their knowledge into the godless gulf of naturalistic ethics and morals, is in itself a rebuke to the disunion which renders the Christian name weak to resist it, and provokes Christians to combine to stem it.

On the other hand, never was there a time when strong young movements, born of the direct inspiration of the Gospel, were more impatient of the paralysis entailed by disunion among Christians, the demand for the ending of which is insistent in Christian countries only less than in the Mission Field where its shame before heathendom, and the practical need for unity of front, no less than for unanimity in heart, is translating it—and very vocally during the past ten years—into action. The life and outlook of the churchgoer in the more progressive countries of Christian civilization are tending increas-

ingly to become exotic from those of the non-churchgoer. In the effort to bring home the relevancy of Christianity to those masses of every type and class which stand aloof to-day from "organized religion" the pressing necessity for the single voice and the single front is beginning to be realized by the ever-keen Christian worker at home no less than by the missionary abroad, and that not only by those who are directly engaged in widespread, international, dynamic enterprises such as those epitomized in Copec, but, as is exemplified in my own thirty years' experience of congested South London, by those whose work lies in the microcosm, e.g., of an ordinary congregation. Service is the Christian pass-word of the day. The coefficient of service is co-ordination and, if co-ordination does not postulate Union, it points to it. Accordingly, whereas, even to the relatively few who laboured and prayed for it as precious for its own sake, Reunion was something of an academic and impracticable ideal seventeen years ago, it has come to be widely recognized that the attempt to achieve it is of the most urgent practical importance.

In short, granted that, as the pessimist tells us, the antinomies of belief and tradition which divide the Churches are insoluble—and, speaking humanly, their resolution cannot present itself as easy—at least every brave and sincere effort to bring "a rainbow into the sky" for Reunion must have the effect of making their members appreciate both their essential kinship and their common vocation, and must so make it easier for them to co-operate in the sphere of Christian "Life and Work."

Moreover, while in the world of 1910, Mr Gardiner's project seemed that of a visionary, the cosmic factors which have quickened the General Christian Mind into a sense of the profound importance of the Reunion Movement, have been accompanied by, as indeed in a large measure they have produced, a series of happenings which, in creating a new ecclesiastical position, even though they have brought the difficulty of success into relief, have worked to fashion the best of possible *terrains* for such efforts.

The volume of "*Documents on Christian Unity*,"¹ published in 1924 by Dr. G. K. A. Bell, the present Dean of Canterbury, itself simply a compilation running to 384 pages, of encyclicals, declarations, official letters, concordats, statements put forth by interecclesiastical Conferences, and so on, and not recording the events which produced them, illustrates how universal has been the theatre of those happenings. When it was issued, the possibilities of Reunion were at least beginning to be explored by every Church in almost every direction, and substantial advance had been made in regard to their particular Union by many Churches.

Dr. Bell must by now have to hand sufficient documents of like nature and importance for a second volume.

In his summary of the Lausanne Conference in the *Times* of August 24th, Dr. Gore has recorded that the Lutheran delegates described the Anglican Church as a *Brücke-Kirche*—a bridge Church. That is to say, from its circumstances, its tradition and its comprehensiveness of many schools of Christian thought, it would appear suited to mediate between the other Churches and especially between those that are of Catholic tradition and character and those that are Protestant.

The excellence of that designation is exemplified by the fact that the Anglican Church has been a prime party in most of the approaches which have taken place since the War and that she has been concerned in practically all of them.

The lines of those approaches may roughly be categorized as bilateral, that is to say, on the one hand, they have excluded Reunion from their immediate purview and have endeavoured both to formulate a common Christian outlook upon the world and to facilitate interecclesiastical co-operation in the practical problems of modern civilization. On the other hand, they have been directed definitely to establishing the bases of that agreement as to Faith and Order which must be the preliminary of a general or of a particular Act of Reunion. Both, however, have necessarily been interrelated.

In the former category the capital document is, of course, the admirable Encyclical of January, 1920, in which, during the locumtenency of the Metropolitan Dorotheos of Brusa, who died in London in March, 1921, the Œcumenical Patriarchate invited "all the Churches" to form a Federation of Churches to sustain and advance Christian morals and ethics and to work together for the betterment of the world. The outstanding event is the World Conference on Life and Work which was held at Stockholm in 1925 and which I was privileged to attend.

In the latter category, which naturally concerns us most here, the celebrated Appeal to Union issued by the Lambeth Conference of 1920 is perhaps the central document. Though in its scope it comprehended both Catholic and continental Protestant Christianity, its practical proposition was rather addressed to the Liberal Evangelical Churches of Great Britain and America. At any rate, its consideration as a basis of Reunion has been confined almost exclusively to them. Its kernel was that the Churches should unite upon the basis of the so-called quadrilateral of the Lambeth Conference of 1886, the Holy Scriptures, the historic Creeds, the Sacraments of the Gospel and Episcopacy. Each Church so uniting was to remain free to retain its characteristic interpretation of the common Faith and organization and the difficult problem of particular minis-

tries was to be solved by non-Episcopalians accepting episcopal ordination and vice versa, no one repudiating his past ministry, but each thus receiving mutual commission to minister in every one of the uniting Churches. The Lambeth Appeal, however, has not hitherto been approved by any Liberal Evangelical Church,¹ and though, as witness the documents printed by Dr. Bell or published since 1924, as the result of frequent Conferences between Anglican and Anglo-Saxon or Continental Protestants approximation has taken place, the thorny questions of the Ministry and with it the conception of the Nature of the Church are plainly likely to remain a considerable obstacle to its acceptance.

On the other hand in the Mission Field and in some of the British Dominions, where, as has been observed, the problem of Unity is of compelling urgency, many discussions and formal negotiations with a view to Union have taken place between Anglican and various Liberal Evangelical Churches, that which amounts to an agreement, for example, having been reached in Southern India.

At the same time, the different Methodist Churches have been considering their Union and, as in Canada, concordats which imply Union have been reached between several Liberal Evangelical Churches.

Finally the Lambeth Conference of 1920 resulted in the establishment of a form of Inter-communion between the Anglican Church and the Swedish Lutheran Church, the former accepting the orders of the latter as valid and sending two bishops in 1921 to share in the consecration of one of its bishops.

The Swedish Church, it should be noted, is itself a kind of *Brücke-Kirche*, having retained at least the outward succession of its Episcopate but being in communion with the other Nordic and German Lutheran Churches which have not retained the form of episcopal succession and admitting other Protestants to its Sacraments.

The lingering bitterness of the Versailles Peace has only recently begun to allow fraternization between Anglicans and German Protestants. A "conversation" however, was held between Anglican and German theologians this summer at Canterbury, and resulted in the publication of a measure of agreement.

In summarizing the approach to Reunion on the Protestant side, it may be generalized—and the generalization is of great importance for the appreciation of the Lausanne Conference—that it has moved by the method of minimizing the importance of diversities in doctrinal interpretation and in Church life and points to the process of Reunion as being first Intercommunion and the mutual recognition of the Churches each as they are, and then full Union—a process which I note Dr. Major is recorded in the *Times* of

¹ At any rate in Great Britain.

August 27 as having advocated at the recent Oxford Modern Churchmen's Meeting.

That the reverse is the only process which by their principles the historic Churches of the East and West can admit is both attested by and has shaped the character of the manner in which the Roman Catholic and the Orthodox labour for the Reunion of all Christians — an end to which both as an ideal and for practical purposes they consecrate themselves with no less fervour than any Protestant Church.

The principle of Rome is well enough known. Briefly it is that outside herself there can be no Church life and that the preliminary to Union with her is the acceptance of the Chair of St. Peter as the Centre of Unity. Accordingly, the Vatican is constrained to decline invitations not only such as that to the Lausanne Conference on Faith and Order, but also, though the Cardinal Secretary expressed sympathy with its object, such as that to the Stockholm Conference on Life and Work. Without deviation from principle, however, and with the cognizance of the Holy Father, Cardinal Mercier found himself able to initiate those "Malines Conversations" by which, as by other *imponderabilia*, mutual charity in the discussion of controversy and in co-operation outside its sphere has gained greatly as between the Anglican and Roman Catholic.

The principles of the Orthodox, of course, permit them to do what Rome is precluded from doing. But everyone who has been at pains to acquaint himself with the ABC of the matter must be aware that they also cannot recognize as part of the One Church any Church which is not in Communion with themselves. They are not constrained, however, as is Rome, it is true, to predicate any categorical negative concerning those who are outside that Communion. For them the preliminary to Reunion is full dogmatic agreement. As they declared at Lausanne, their principle is that "where the totality of the Faith is absent, there can be no Communion in Sacris." None the less, where there is an approximation towards them, by their principle of Economy they can recognize it and can enter into such measure of comity and amity with other Churches as may be judged for the good of the Church.

Consequently since in the past fifteen years their relations with the Anglicans have grown very close and cordial, and since by theological discussion with Anglicans, and by independent investigation, many of them have concluded that there is good reason for formal enquiry as to whether the Faith and Life of the Anglican Church does not warrant its economic recognition by them, they have been able to express their sense of nearness to it by very many and striking acts of Economy, such as their official participation on June 29, 1925, in the Liturgy at Westminster Abbey with which the Church of England commemorated the sixteenth Centenary of

the Council of Nicæa. The considerable progress in Anglican-Orthodox approximation, which has been, of course, greatly facilitated by the conclusion of many Orthodox theologians that Anglican Ordinations can be accepted as valid and by the formal declarations of Constantinople and other Orthodox autocephalous Churches to that effect, should however in no way obscure the only process of Reunion which they can contemplate as thinkable. That is to say, first full doctrinal agreement, then recognition and Union and finally Intercommunion.

Mutatis mutandis, the same is to be noted in regard to the Old Catholics in the West, who finally accepted Anglican Ordinations in 1925, and to the Assyrians, Copts, Jacobites and Armenians in the East, with all of whom Anglicans are in close friendship and progress in understanding.

II.

THE CHARACTER AND COMPOSITION OF THE CONFERENCE.

At the conclusion of the Great War preparation for the Conference which had necessarily been suspended was at once renewed. A "Continuation Committee" was held at Geneva in 1920, August, 1927, and Lausanne were fixed as the time and place of its assembly and the admirable machinery already erected for its convention was perfected for the arrangement of its procedure and agenda.

Mr Robert Gardiner himself was called to rest two years before the Conference assembled, but, though his loss was very great, the organization which in a degree he had perfected was efficient for its purpose and in due course the programme fixed at Geneva was carried through, his friend and collaborator, Bishop Brent, having the joy of seeing it through and of presiding over it.

Even before the Conference assembled, however, it must have been apparent to every dispassionate and informed observer that the situation had changed materially since Mr. Gardiner had brought its idea in 1910 before the American Anglican Church.

In the first place, the very happenings which, as has been indicated above, were forcing the need of Reunion on to the practical horizon, had also placed the difficulties in its way into prominence. The antinomy between the Catholic and the Protestant as to the process of its inception had already brought many efforts to a standstill and to say the least, the various discussions and so forth which had been initiated after the Lambeth Conference had not arrived at

a stage when they could be co-ordinated. Indeed, some had reached something of a deadlock and it remains to be seen whether, especially after the Conference, they can be recommenced.

But over and above all that, as Dr. Gore was at pains more than once to remind the delegates in *plenum*, the Conference could rightly be styled a "World Conference of the Churches" only in the sense that it represented Churches from all parts of the world where there are to be found those who profess and call themselves Christians. Inasmuch as the Roman Catholic Church which includes something like a moiety of the Christians in the world and which has played in history, and plays to-day, so great a part in Christendom, had declined to send delegates to the Conference, it could in no right sense claim to be representative of World Christianity.¹

In fact, if not in its character, in its composition it was preponderantly Protestant, not of intention, but by the circumstances of the case; and, in consequence, as will appear, it found it hard at times both to remember that it was not a Conference of Liberal Evangelical Churches which accept *a priori* the Protestant conception of the process of Reunion, and to refrain from initiating that process.

Thus of the 500 or so delegates who represented 102 Churches,² the Orthodox delegates numbered only twenty-nine, the Old Catholic seven and the Armenian and Jacobites four.

Of course the fifty-two Anglicans were not a *bloc* but, except that they included no marked Modernist, were typical of the various opinions comprehended in the Anglican totality.

I did not observe myself the crossing of swords which my friend, Mr Albert Porritt, has recorded in his weekly the *Christian World* as having taken place between the Archbishop of Armagh and Canon Woods on the one hand and Dr. Gore and Dr. Headlam on the other. But the Irish Primate and other Anglicans were indisputably not averse to the Conference committing itself to reports which would presuppose the Protestant process of Reunion and which the Central and Anglo-Catholic sections of the Anglican Church could not consider favourably.

The other 400 or so delegates represented Churches which by history and tradition are definitely Protestant.

Dr. Gore has remarked in the *Times* of August 24 that

¹ Both the Stockholm and Lausanne Conferences are often termed "Œcumenical" by some of our Continental brethren—a perplexing misuse of the term: for, if Œcumenical signifies anything, it signifies a single and uniform polity, a characteristic which was certainly absent both at Stockholm and Lausanne.

² The term was used not to designate world-wide confessional systems such as the Anglican, Baptist, Methodist, etc., but their particular organizations in the various lands, e.g., the Anglican Church in the Argentine and the Methodist in Australia counted each as a Church.

Modernism was practically absent from Lausanne. That the observation is just was due less to the acceptance of the Incarnation being involved by the invitation to the Conference—on one occasion Dr. Garvie ruled out of order an amendment to substitute “revealed” in the phrase “God incarnate in our Lord Jesus Christ”—than to the fact that the delegates being officially appointed were naturally typical of the average opinion traditional in their Churches.

At Stockholm the nationalities sat in lumps and the Germans had been difficult of access. It was very different at Lausanne where we sat anywhere. I found the German Lutherans a very lovable and companionable set of men. Of course, they were diverse enough in outlook and included many types, e.g., Dr. Martin, the Editor of the *Hoch-Kirche* periodical *Una Sancta*, and Prof. Heiler, whose books and personality have recently attracted attention in England, as well as administrators and authoritative theologians such as Dr. Adolf Deissmann, Dr. Otto Dibelius, and Dr. A. Lang. With all their diversity, however, they struck me—those who had travelled far from the letter of Luther’s tradition no less than the more conservative—as permeated uniformly with his idealism. Thus they held very firmly to his doctrine of the invisible Church, of which they appeared to regard it as axiomatic that the invisible Church is not and cannot be expressed, visible union being to their mind simply a matter of expediency.

A dear old friend, a Berlin pastor, asked me, How is it that you Anglicans go back past Luther and appeal to Scripture and the primitive Church? That enquiry was not so naïve as it might seem. Luther marks an epoch for the German Protestant mind in the same manner that Nicaea marks an epoch for the Catholic mind.

For the reasons stated above, the Swedes, and indeed the other Nordic Lutherans, possess more of the ecclesiastical outlook than the German Lutherans. Dr. Söderblom, Archbishop of Upsala, is a familiar and acceptable personality in England, and with him were men of great ability and learning. The Swedes came to Lausanne plainly hopeful that it would lead to Intercommunion at least between the Anglican delegates and those of the Liberal Evangelical Churches. There can be need to write here neither of the Scotch Presbyterians who, headed by their Moderator, Dr. Norman Maclean, made many weighty and valuable contributions to the Conference, nor of the British Free Churchmen—the English Baptists alone were absent—who furnished some of the most effective personalities, Dr. Garvie, for example, discharging the heavy and fatiguing responsibility of the vice-chairmanship with peculiar and winning tact and skill.

It is stated that in U.S.A. of the 27 millions of Christians who are not Roman Catholics, 26 million are members of the Methodist,

Presbyterian, Congregational, Baptist or other Churches belonging to the Federation of Evangelical Churches, presided over by Dr. Parkes Cadman, himself a very potent influence both in the organization and the procedure of the Conference. Thus America knows next to nothing of the factors which in pre-War England produced bitterness between the Church and Nonconformity and invested the demand of the latter for recognition and Intercommunion with something of a social political character and except in sympathy with their English co-denominationalists among whom traces of it sometimes appear to linger even in 1927, the American delegates were unaffected by the old "inferiority complex." But perhaps partly because of the strength of Rome in U.S.A. and certainly because as Americans they are eager and impatient of the inefficiency caused by lack of unity and by overlapping in general Church work and especially in the mission field, they appeared to me to be, except possibly the Swedes, the most expectant among all who came to Lausanne that the Conference should have "practical results," in the form of mutual recognition and of unconditional Intercommunion. They were a fine body of men, scholarly, businesslike and altogether Christian.

Environment counts for much and over and above the numerical preponderance of the Protestant mind in the Conference, its *mise en scène* being in Calvinist Switzerland, the home of French Protestantism, necessarily gave it a Protestant bias. To take part in the Opening and Closing Services of the Conference on Wednesday, August 3 and Sunday, August 21 and in the Service Penitence on August 14, was, of course, an unusual and vitalizing experience. The tense contact of prayer, of self-dedication to the common task and hope and of penitence for every wrong approach to it, with one's 500 brother delegates assuredly altered the alignment of the whole problem of Reunion. Except at Stockholm in 1925, the world can hardly have known such a Babel of languages and yet such a single voice of the Spirit as when, each in his own tongue, we sang the great hymns that belong to all Christians or recited the Creed or joined in the Paternoster. Moreover, apart from the unique features which belonged to an unique occasion, I found the two former Services—the last-named was arranged by Canon Woods and contrasted with them in type—impressive and helpful. They appealed to me in themselves and for themselves. But they were altogether Protestant and Calvinist, and I could not help thinking how different would have been the impulse of the Conference if the Centre of those services had been our own High Altar in St. Paul's and not the lofty pulpit draped with its big Swiss flag and surmounted by the Vaudois coat of arms in the nave of Lausanne Cathedral. The latter of them consisted of a long catena of Bible reading and its exposition, and of three sermons—

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the last 37 minutes long—interspersed with an organ solo, an anthem and two hymns. We were bidden to sit during the extempore prayers which were very short. The twin bare Communion tables were far away in their empty apse and altogether out of sight to those of us whose backs were not turned to them. A huge Bible, open at Jeremiah, the Calvinist's favourite prophet, stood in front of a big gilt cross on a table before the pulpit, and with the 102 minutes' sermonizing out of 124 minutes' service stressed the exclusive pre-eminence which the Calvinist seems to assign to the Ministry of the Word.

None the less I found those services inspiring and fruitful. There was something in them which I wished to appropriate and they taught me as much as did the delightful personality of Dr. Merle D'Aubigné that however unimportant numerically in France, French Protestantism is worthy of study and of admiration.

Finally, the readers of the *Christian East* will be interested to know that the Metropolitan Germanos of Thyatira who, as representing the Œcumenical Patriarchate, headed the Orthodox, was very popular with all sections of the Conference which his influence pervaded. Taken as a whole, the Orthodox delegations were exceptionally strong. Thus from Athens came our old friend, Professor Alivisatos, who has served on the Continuation Committee since 1920, and has a rare knowledge of, and no small influence upon, European ecclesiastical life and public affairs and with him, as leader of the delegates from Greece, the Metropolitan Ambrosios of Navpaktos, a prominent member of the Athens Synod, and two of the most authoritative Greek theologians of the day, the veteran Professor Dyovouniotes and Professor Balanos. Two members of the Synod of Alexandria, the Metropolitans Christophoros of Leontopolis and Nicholas of Nubia, both well cognizant of Europe, and the latter especially of England, which he visited two years ago with the Patriarch Photios,¹ represented the Patriarch Meletios, whom we all missed. Mgr. Dionysios, Metropolitan of the now autocephalous Orthodox Church of Poland, brought with him Father Turkevitch, who served in America for 16 years and was nearly appointed to London two years ago, and Prof. Arseniev, who taught at Saratov till he left Russia in 1920, and is doing fine work among the Russian youth in exile. From Rumania came Archbishop Nektarie, the Metropolitan of Bukovina and from Bulgaria, that forceful leader, the Metropolitan Stephan, with our old friend, the doyen of Russian theologians, Professor Nicholas Glubokovsky and Professor Zankov, a very able and rising man. Bishop

¹ A memorial of the Patriarch Photios and of the martyred Chrysostom of Smyrna (1922) was celebrated after the Liturgy in the Greek Church of Lausanne, which several of the Anglicans and the Swedes attended on August 13, and after which the Archbishop of Thyatira, who pontificated, preached an extraordinarily suggestive sermon on the mind necessary for Reunion.

Nicholai of Ochrida had been called to America and the paper he had been asked to prepare was read for him. The Serbian Patriarchate was represented therefore only by Bishop Iriney of Novi Sad, whose personality we know so familiarly in England.

All readers of the *Christian East* have an affection for the Metropolitan Evlogie of Paris, and most are acquainted with the work of Professor Bulgakov of the Paris Russian Academy, who with the young Georgian Dr. Peradze, now on his way to Tiflis, came as co-opted members and not delegates.

Mr. Claudius Saleeb, a member of the Egyptian Parliament, was the only Copt, but Archbishop Barsawm of Syria represented the Syrian-Orthodox Church and Bishop Tourian, formerly Vicar Patriarchal of Constantinople and Archbishop of Smyrna, now of Manchester, and the Vardapet Balakian of Paris, were appointed by the Armenian Catholics.

Among the Old Catholic delegates were Archbishop Kenninck of Utrecht, Bishop Vlijem of Haarlem and Bishop Adolf Kury of Berne.

The delegates of the missionary churches were very prominent in the Conference, Dr. Palmer, Bishop of Bombay, and Dr. Vedanayakam Azariah, Bishop of Dornakal, among Anglicans, Dr. Timothy Lew, of the Congregationalist, North China, Kung-Li-Hui, Dr. Banninga, of the South Indian Church, and Dr. Shaw, of Canada, striking me as being particularly influential.

III.

THE PROCESS OF THE CONFERENCE.

First and last my recollection of the Conference will always be as of a singularly happy and fruitful experience—and of a disaster escaped through the courage of our Orthodox colleagues.

As to the former, no days of my life have passed more swiftly or have left me a more pleasurable recollection than the nineteen days which I spent at beautiful Lausanne by romantic Lake Leman in intimacy with a single-hearted and attractive body of men, from whom by the circumstances of our divisions my lines of life are cast generally as in another world. Not that the Conference was anything of an ecclesiastical picnic or of a retreat. If the weather had not consisted first of heavy heat and then of downpours of rain in sticks, our being hard at work—the daily sessions, Saturdays included, lasted seven hours and there was much to do outside them—would have precluded that. The thing which made the Conference delightful above measure to me was its comradeship and contacts, purposeful, social, spiritual. There were clashes, controversies and conflicts of opinion in plenty, but they were always

chivalrous. Mutual goodwill and tolerance ruled everything. There were disappointments, but they were taken in charity and there was never a regrettable incident. All through we were "a happy band of brothers" and the Conference will long remain a fruitful exemplar of the constructive manner in which fundamentally contrasted religious diversities should and can be discussed.

Indeed, it is because those diversities presented antinomies of which humanly the solution borders on the impossible and because they were discussed kindly and charted clearly, to a great extent in public session, that the Conference is so supreme and precious a memory. But in view of what has been observed above as to its provenance and composition, the enterprise of holding it involved grave risks. The aloofness of mentalities and the conflict of practical objectives in so large and varied a body of theologians and ecclesiastics of many nations as well as Churches meeting for so short a time and with little previous mutual knowledge might obviously have produced further misunderstanding rather than a sense of approximation and as my friend Mr. Porritt of the *Christian World*, mistakenly, I think, concluded that it did, the Conference might have had a "soured end." Its fine temper saved it from that peril. Nevertheless, to speak plainly, there was a moment of crisis when it was near the disaster either of breaking up in a deadlock or of producing not unanimously, but *nem. con.* equivocal formulæ of agreement and ill-considered recommendations based upon them which might have produced a renaissance of the nineteenth century *odium ecclesiasticum*.

When the Church of England delegates met during May in London, their anticipation had been that on most of the subjects prepared for the agenda by the Subjects Committee no agreed reports could be possible. Cold common sense asked how the Quaker could concur with the Presbyterian as to the Sacraments, or the Congregationalist with the Anglican as to a credal Confession of the Church—and none of them compromise radical convictions.

In atmosphere, however, Lausanne was a thousand leagues distant from London and as soon as the Conference opened, it was plain that a very large proportion of the delegates had come to it not with the expectation that a way to the organic Union of the Churches would be discovered, but with the presupposition that the several churches participating in it must recognize each other as integral parts of *the Church*, that all must agree that the common essential Unity in Faith in Christ should be manifested and sealed by a common act of Communion which in itself would be tantamount to Union and that other matters were rather of efficiency and expediency. The factors which I have described made that presupposition infectious at Lausanne. As has been said, for practical reasons many of the missionary delegates were enthusiastic

for it. Others who were aware of the principles which barred concurrence in it on the part of the historic Churches were carried away to forget their more sober knowledge. So that in spite of caveats uttered by spokesmen of the Catholic type, such as Dr. Gore, an unconscious discipline in favour of the above *petitio principii* grew up and became so strong that without seeming to disturb the general harmony it was hard to resist.

The method of the Conference was that in the mornings of Thursday, Friday and Saturday, August, 4, 5, 6, two papers were read respectively on the Church's Message to the World, the Nature of the Church and the Church's Confession of Faith. These were followed by four chosen 15 minutes' speakers and by free discussion which lasted over the afternoon. On the Monday following the Conference divided into three sections, each member joining that which he preferred, which again divided themselves into sub-sections to draft reports on the three subjects specified, which were to be discussed on the Wednesday morning and on the Thursday.

The papers were printed in English, German and French and the speeches being made in one of those languages were translated into the other two.¹

The two papers on the message of the Church were by the Lutheran, Dr. Deissmann, and the Methodist, Bishop McConnell, and supplemented each other. Those on the Nature of the Church were in sharp antithesis, that sent in by the Metropolitan Chrysostom of Athens which will appear in the *Christian East*, setting out the Catholic conception of the Church, and that by Dr. Parkes Cadman, the Protestant. Those of Dr. Gore and Dr. Zöllner on the Creed were in greater harmony. Though the appointed speakers often occupied conflicting positions, they represented the different types in the Conference very fairly. But in the discussions, the Protestant point of view was predominant and became more and more insistent until any demur to the *petitio principii* which I have just described, seemed to be a discordance.

In consequence, when we went into sections, the Conference was undoubtedly heading towards the slippery slope of equivocal compromise.

That process developed into something like a stampede in the sections and especially in that on which I was serving and which dealt with the Nature of the Church. There was no *malice prepense* about the matter. It was simply the result of advance upon advance based upon the original *petitio principii*. Dr. Adams Brown who, with the Bishop of Manchester as his vice-chairman, presided over our section and was kindly consideration itself, was

¹ It was resolved at the last session of the Conference on the motion of Professor Kaye, of St. Andrews, that the official version of the Reports should be in the "Greek of the Apostles."

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resolute that objections should be duly met. None the less, in the sub-sections it was extremely difficult for a single Anglo-Catholic or Orthodox—and we were rarely more—to make his principles heard. The work had to be done quickly and the choice lay between blocking the draft or contenting oneself with unsatisfactory and obscure emendations.

When the drafts were ready for presentation to the *plenum* the first, an inspiring document largely from the pen of Dr. Deissmann, which identified the Message of the Church with the Gospel, was at once challenged not only on the ground that it omitted all reference to the Pentecostal Mission and to the operation of the Holy Spirit in the Church but that in precisising the Appeal of Christ on the Cross not as in the first instance to Repentance and the new life of Faith in Himself but as solely to self-sacrifice and service, it was starkly Pelagian.

The second report, though it contained a few notes of difference was pervaded by what used to be termed "undenominationalism" in the positive sense and pointed to Pan-Protestantism. The third was shorter and far less open to objection. If they had been pressed in their then form, the Conference must have come to disaster.

On the Wednesday—the only "off" week-day afternoon during the whole period—the delegates went by the munificence of the Lausanne municipality for an excursion on Lake Lemman to Byron's Chillon, and so found relaxation for their tired brains and bodies as well as useful opportunities for discussion and reflection.

On the Thursday morning the Orthodox had the courage to take drastic action which in result saved the situation.

That they had not done so earlier is the only thing which was surprising. In fact they had been disturbed by the tendency of the Conference from the beginning. "It will be a tragedy if the Conference separate without a *Gemeinsames Abendmahl* in the Cathedral," we were told in our sub-section. And, "We must have a union of the Evangelical Churches." I myself asked an American Methodist, "Are you really prepared to unite with a Church such as the Orthodox which teaches that in the Eucharist the bread is changed to be the Body of Christ, that a priest has power to forgive sins, that to invoke the Blessed Virgin and the Saints is efficacious?" "Yes, if I am left free to combat those opinions," was the answer, and it was sincere.

Before the Conference began the Metropolitan Stephan of Bulgaria had circulated a pamphlet exposing the Orthodox conception of the Church at length and very plainly. The paper of the Metropolitan Chrysostom of Athens had been equally plain and that of Bishop Nicholai on the Sacraments was already in circulation.

A perusal of those documents ought to have warned those who were unaware of the Orthodox position that the situation had become impossible for the Orthodox delegates. They must either follow the road of Ferrara-Florence in 1438 and be repudiated by their home authorities or break away.

At a meeting they held on the Tuesday evening they decided reluctantly on the latter course and on the Thursday morning Archbishop Germanos, as their leader, read in English an admirably plain and courageous Declaration which had been signed by them all and of which I may be pardoned for mentioning that I had been privileged to help him in the translation.

In it, they recorded that, though they had entered wholeheartedly into the preparation for the Conference, they had made the only basis on which they could discuss Reunion clear at the Geneva Continuation Committee in 1920. The Orthodox Church could not agree to ambiguous compromises in matters of Faith. For them where the totality of the faith is absent there can be no *Communio in Sacris*. Therefore Holy Scripture must be interpreted by tradition and the decrees of the Œcumenical Councils. There must be no diminution of the Seven Sacraments. They could not contemplate an alternative to the one fixed Œcumenical Creed. Accordingly, while they would concur in the Report on the Message of the Church, they could have no part in the other reports. That did not mean that they withdrew from co-operation in the Conference. On the contrary, they advocated a Federation of Churches on the lines of the Œcumenical Patriarchate's Encyclical of 1920 for the stemming of materialism and the advance of the Kingdom of Heaven. But in the realm of Faith and Order they must stand aloof. Meanwhile they urged that Churches of like principles should unite and so prepare the way for their discussion of Reunion with a single Church with a single Faith.

Naturally that Declaration came as a sharp shock of disappointment—an American journalist wired New York that the Orthodox had torpedoed Lausanne—to those delegates whose eagerness for unconditional Intercommunion and its corollaries had been encouraged by the tendency of the Conference. But fine Christians that they are, they showed no resentment. Rather they recognized that the Orthodox had rendered good service in clearing the position.

For it was soon plain that it was not the Orthodox alone who had been uneasy. The Quakers followed their lead at the first opportunity, Mr. Carl Heath putting in a statement for them that their principles prevented them agreeing to the reports and Mr. Athelstan Riley on behalf of himself and other Anglicans identified himself with the Orthodox inability to concur in ambiguous and misleading agreements which concealed real differences. The Old

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Catholics and the Armenians were known to be ready to do the same, and the Conference would have been left a Conference of Protestant Churches.

But there was no need. Once the initial mistake had been realized, the Conference swung round. It was resolved that the reports should not be adopted, but simply received and passed on to the home authorities for consideration—a very important distinction which precluded their being quoted as authoritative documents—and a general drafting Committee set to work to amend them.

The remaining programme of the Conference was thus carried through in a saner but not less eager atmosphere.

When the set papers on the three remaining subjects, the Ministry, the Sacraments and Unity in relation to existing Divisions had been read in *plenum* on Friday, Saturday and Monday, August 12, 13 and 15, the Conference went into sections and sub-sections as on the preceding three. Each of the three subjects, of course, was fecund with possibilities for ambiguous compromise. But the lesson had been learnt. Perhaps the most noteworthy figure among the delegates during the previous week had been that of Dr. Gore, who with all the firm courage needed to stand against the *petitio principii* but with very winning gentleness, had risen again and again and yet again at most sessions to urge that differences should be noted and not whitewashed over. Now he had his way and although his function needed discharge until the very end of the Conference, his rising was greeted rather as that of an acknowledged and wise leader than as that of a disturber of common complex.

Accordingly reports on the first five subjects were worked into such a shape not only that they gave a very just presentment, as it were, of that morphology of the Church which all the delegates were agreed that it has possessed onward from Apostolic times, but also that if the notes of difference be strung together they give no less just a presentment—the Roman Catholic alone excepted—of the chief different and contrasted conceptions of the Church which are held to-day.

Considering the crisis of a false start from which the Conference had escaped, it would have probably been wiser to have dropped the sixth subject, Unity in relation to existing divisions, from the Agenda. If the sixth section which dealt with it under the direction of Dr. Söderblom and to which most of the missionary delegates naturally attached themselves, had confined itself to the logical basis first put forward by Dr. Headlam in his Bampton of 1920 and advocated by him very attractively in the paper which he had read in the *plenum*, the result might have been valuable. As it was, the section could not resist the temptation of putting forward tentative recommendations of Reunion and when—Dr. Söderblom had left

the night before—the Primate of All Ireland presented its report, the wide dissatisfaction with its tenor was voiced by the American Anglicans, who as a way of shelving it moved, and carried *nem. con.*, its reference to the Continuation Committee. Its loss was a bitter disappointment to some of the missionary delegates who set great store on it and provoked a passing indignant but charming protest from the Chinese Congregationalist, Dr. Timothy Lew, but the general mind of the Conference was quick to recognize that Dr. Manning and his colleagues had rendered a service by their action, a conclusion which was the more uniform inasmuch as by presenting it as carrying out the recommendations of the Lambeth Appeal, Dr. D'Arcy had illustrated the controversies that can arise from different interpretations of ambiguous documents.

Among the most delightful unofficial happenings of the Conference the luncheon at the Beau Séjour, given on August 19 by the Anglicans to the Orthodox, other Eastern and Old Catholic delegates must take pride of place. The Irish Primate took the Chair, many speeches were made and a good photo—Dr. Gore was unfortunately called away—was taken and serves as the frontispiece of this issue of the *Christian East*.

Other incidents worth recording here are the manifesto signed by representatives of all the Churches against the Bolshevik persecution of the Russian Church; the reception given the Armenian Bishop Tourian by the Conference, and the telegram of sympathy sent the Coptic Church on the death of its Venerable Patriarch Cyril.

VI.

IN RETROSPECT.

My purpose in writing the above description of certain aspects of the Conference and of its happenings has been to bring into relief that which I believe it to have demonstrated to be the great fissure which divides the Churches represented at it into two categories. Relatively, such differences as to the number and significance of the Sacraments, the sacerdotal character or otherwise of the Ministry were felt to be secondary. Fundamental to and behind them all there always lay the antinomy of the Protestant and Catholic conceptions of the Nature of the Church, and, as I have tried to show, the unconscious *petitio principii* of the former permeated the majority of speeches and then became the atmosphere of the Conference, even appearing as a substratum of much of the extempore prayer in the daily devotions and changing them into preaching *ad hoc*. Finally it crept into and pervaded the draft reports until it brought the Conference near to shipwreck.

When the five reports that were agreed at Lausanne are studied

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by experts apart from their provenance, they may well be found open to detailed criticism. But one thing about them is indisputable. They were compiled ultimately not on the principle of presenting a semblance of agreement by covering differences, but of stating things as they are. If the notes of difference in them¹ be put in sequence, the two conceptions, Catholic and Protestant, emerge in defined contrast. In the one, the visible expression of the Church was "determined by Christ Himself and is unchangeable." As such the Faith must be that which she first received at her Foundation and which by her tradition she has preserved through the ages and has defined in her Ecumenical Councils. Her sacramental system and her Apostolic Ministry are essential to her existence. In the other, it is either solely a human instrument devised for the spreading the Kingdom of Christ by the members of the invisible Church, which on earth is the totality of true believers, or it is a society founded by Christ, the organization of which is of its *bene esse* and not of its *esse*.

For having the courage to compel the Conference to chart that antinomy the Orthodox deserve lasting gratitude and that the Conference charted it must make it a salient event in the Reunion Movement.

When men of goodwill desire to reconcile their differences, the first thing to do is for both to realize just where the other stands. The way of failure is that which the Conference began by taking. That each of our particular denominations should use the term "Church" to designate itself is logical and right and in consequence it must use it to designate the others. But for the consideration of Union that natural comity and amity cannot be stretched so as to carry with it the recognition of all such "Churches" as being a "Church" in the accurate usage of the term, or as being "integral parts" of the One Church which Christ founded.

That, as things are, unless and until either the Catholic and the Protestant conception of the Church be modified, they are in irreconcilable and opposing categories, was demonstrated at Lausanne.

The problem of the future is not to dismiss obstacles to Reunion as immaterial. It is to face them as fundamental and patiently to prepare the terrain for their removal.

For that end, I venture to think that the advice given by the Orthodox that Churches of like principles should not delay their Union to be admirable.

¹ Incidentally surprise may be expressed that while refusing to agree to the last four, the Orthodox agreed the Report on the Message of the Church. For it would surely appear that on their principles the Church cannot proclaim a Gospel in which she herself is not set forth explicitly as the One Ark of Salvation which was instituted by Christ Himself and is safeguarded and guided by Him through the infallible operation of the Holy Spirit. The only good reason for agreeing the report with that deficiency would appear to be the scandal to which the inability to precise the Church's Message to the world would have amounted.

If to maximize the agreements revealed at Lausanne would be as grave an error as to minimize them, it is encouraging and indeed remarkable that, apparently the Quakers included, all Churches represented there are unanimous in agreement that, in whatever sense the terms be used, a United Church must be characterized by the quadrilateral of :—

- (a) the acceptance of the Holy Scriptures;
- (b) the affirmation of the Incarnation as expressed in the Nicene Creed;
- (c) the use of the two major Sacraments;
- (d) a Ministry with a pastoral office and set apart for the ministration of the Word and the Sacraments.

It is true that, while roughly the Catholic and Protestant conception of the Churches divides the Churches which sent delegates to Lausanne into two types, the Churches belonging to each of those types are separated by traditional and doctrinal differences, many of which are not easy to reconcile. None the less the broad agreement of many of the Protestant Churches as to the Nature of the Church affords a basis for their considering Union among themselves. Nor if their Union were happily achieved would there be reason to view it askance for fear of its signifying a Pan-Protestantism militant against Catholicism. On the contrary, as the Orthodox forecast at Lausanne, the centripetal process which incited them might be relied upon to prepare the best of *terrains*, for whatever approximation is possible between them while the Catholic remains a Catholic and the Protestant a Protestant.

At any rate, that the Orthodox believe the advice which they gave at Lausanne to be sound, is evidenced by their having held a conversation during the Conference with the Old Catholic delegates, the result of which was that they arranged to hold, as it were, a Bonn Conference with them—and possibly with certain Anglicans—next May at Utrecht.

Finally, humanly insoluble though the antinomy charted at Lausanne may appear, God prepares miracles. The faint-hearted or the pessimist may see no rainbow in the sky to betoken the coming of general Reunion, but love is a mighty solvent and God's Spirit can accomplish the impossible. It is a great thing that we all met and prayed one with another at Lausanne, that we studied each other and tried to identify ourselves with each other's positions and that we received and obeyed a common inspiration. We were fellow-workers and not foes. If the time is not yet ripe for General Reunion the Lausanne Conference will hasten its day and meanwhile, if the Churches cannot rightly unite, they can get together for the extension of Christ's Kingdom, to the Glory of God and the bettering of Mankind.

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FUNDAMENTAL CONDITIONS FOR THE UNIFICATION OF THE CHRISTIAN CHURCHES.

By The Most Reverend THE ARCHBISHOP OF SOFIA, STEPHAN.

FOR some time the Christian churches have been endeavouring to do away with their differences and to reach unity on questions of faith and order. A world conference of the churches was held in Geneva in 1920 at which a way was sought by which mutual understanding and unification might be attained. A permanent committee was chosen at the end of the conference to continue the work and to prepare a programme for a better organized and more effective activity on the part of the churches, with the hope that at the next world's conference the desired unity might be realized on the basis of a common confession of faith.

As a member of this committee, led by its purpose and object and moved by a desire to see the immediate attainment of these ends and objects, which would be a triumph for our holy Church universal, we have decided in a brief outline to state our point of view concerning the fundamental conditions for the unification of the churches in order that our position may be clear and precise as we participate in the work of the Christian world for attaining unity of faith and order.

These fundamental conditions, as our readers will understand from our exposition, are of an absolute nature ; without them it is impossible and unthinkable to work for unity among the Christian churches, or even to discuss it. They must be studied, adopted and applied by all who want to see the Christian world in the ranks of the Apostolic Church, and then indeed all Christians will be brothers, one flock with one Pastor who, without any differences in conception, will be for all of us our Lord Jesus Christ.

* * *

Most men feel a natural longing to be united with those who are similar to them. To this instinctive longing are due most social institutions, such as the family, common groups of several families, the tribe, the nation, the state and all cultural, economic, educational and similar organizations. Human culture can have no higher end than to strengthen more and more this instinct in man by grouping larger social units until at last it can unite all men and nations in one universal society, developing on the basis of the holy principles—liberty and fraternity. The Christian faith has exactly this aim and, therefore, true culture is so organically allied to Christianity, that if it is separated from it culture misses its way. The Church, or a society founded by Jesus Christ, is meant to work for the development of the feeling of unity among men and nations according to the Gospel ideal of one flock with one pastor—the Lord Jesus Christ.

From this point of view there cannot even be a question about the unification of the churches, because the very name church is a synonym of unity in Christ.

The fact, however, is to be regretted that the churches are separated from each other like man's political organizations. And they have remained divided without any spiritual communion for many centuries. The first schism took place in 1054 between the Eastern and Western churches. Later, in the sixteenth century, the division between the Anglo-Saxon and the Roman churches appeared. Attempts have often been made toward the restoration of unity between the Western and Eastern churches, but without success. To-day the movement for uniting the churches has been renewed. The beginning made by the Episcopal Churches of England and of the United States deserves praise, admiration and strong support.

Every Christian heart ought to yearn for the unification of the Christian church, especially every one who has accepted the high calling of a servant of Christ, because he does not serve Christ well who does not work for the fulfilment of the covenant given at the last supper, "that all may be one, as Thou, O Father, art in me and I in Thee." And we pastors of the Orthodox Church pray God every day for the more speedy unification of the churches. We would feel a great burden on our consciences if we did not work for the strengthening of this holy movement. But at the same time we realize that for the establishment of permanent unity among a number of organizations it is necessary to have as a basis a common, unshakable foundation accepted by all. To attain real unity it is necessary that all should confess the same confession of faith.

We, the members of the Orthodox Church, proceed from the belief that Jesus Christ is the Son of God, that His miraculous birth, life, service, death and resurrection have been prophesied many times in different ages with remarkable precision and detail by the Old Testament prophets Isaiah, Micah, Malachi, Daniel, David, Jeremiah, Ezekiel, etc.; that He is the One who was expected by the heathen to save suffering humanity from evil; a fact abundantly proved by the Egyptian traditions concerning Osiris and the Greek tragedy of Prometheus by Aeschylus; by the Persian expectation of Mithra; by the Hindu belief in Krishna; by the Roman prophecies concerning the Sibyls and by the Greek philosophy of Socrates and Plato.

Since we believe that Christ, as a real God and a real man, was the One, who alone by His death on the cross could redeem and has redeemed humanity, which had fallen through sin and had been deprived of the grace of God, that He was a new Adam and as such has given new life to mankind, we must go to His teachings in order to understand His service on earth, the problems which He put before His disciples, and the means which He appointed for their solution.

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In the person of the first Adam mankind became disobedient toward God, and injured his very being, since, as a consequence of sin, he was deprived of the possibility of being at peace with God and, as a result, lost his earthly prosperity and made his flesh subject to decay and death. In order that he might rise from his fall and again receive the grace of God, there was necessary a sacrifice equal to the measure of the sin so as to satisfy the judgment of God. Such a sacrifice it was impossible for man to offer. That was possible for the Son of God alone, who for this purpose took upon Himself flesh without sin, offered Himself as an innocent sacrifice by means of a shameful death on the cross for the forgiveness of the sins of men and conquered death by His resurrection. And man can find salvation only in Him as he follows the way pointed out by Him. As the prophets through whom God spoke brought good tidings to suffering men with their teaching so Jesus Christ "went throughout every city and village, preaching and showing the glad tidings of the kingdom of God" (Luke 8 : 1), and before Pilate he said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18 : 37). The prophets were inspired by the Holy Spirit, and Jesus Christ Himself was the Truth, and the "true light that lighteth every man that cometh into the world" (John 1 : 9). He revealed Himself as the Son of God, sent by His Father; He also declared that He Himself would send the Spirit of God; He pictured God not only as the embodiment of unspeakable love, but He also showed that God, in spite of the sins of men, loved them so much that He supplied them with all good things (Matt. 7 : 11) and besides sent "His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life" (John 3 : 16). Through Christ we are no longer slaves, but sons and heirs of God (Gal. 4 : 7). Christ has given us a new teaching and a new commandment of love (John 13 : 24) so strong and all-embracing that, like the love of God the Father, it must extend to those who hate us (Matt. 5 : 44-47), and He Himself became an example of moral perfection (John 13 : 34). Christ has shown to men that the highest moral ideal is in God and has given us a teaching in regard to immortal life for those who follow Him, and for those who remain in sin (Matt. 25 : 46).

But the mere teaching of the Son of God was not sufficient: it was necessary to give to men the possibility of feeling that they are the children of God and of turning to Him with filial boldness. In order to achieve this, it was necessary to remove the barrier between their guilt and the righteousness of God. Christ did away with this guilt by the service of atonement which he rendered in His capacity of High Priest. In His human capacity He suffered and lived—a just man for the sake of the unjust. (I Peter 3 : 18; II Cor. 5 : 15). And if men would become truly the children of God filled with His

grace, they must receive a new heart and a new spirit (Ezek. 36 : 26), as well as means for growing in the life of grace. Christ has also given these means in His royal ministry. Therefore, the Archangel Gabriel announced to the Virgin Mary at the Annunciation "He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto Him the throne of His Father David : and He shall reign over the house of Jacob for ever ; and of His kingdom there shall be no end " (Luke 1 : 32, 33). Christ Himself when preaching said, " Repent ye, for the kingdom of God is at hand " (Matt. 3 : 2), and before Pilate He declared that He was King, but that His kingdom was not of this world (John 18 : 36), but of heaven, for which the earth and all that is earthly are only a preparatory stage (Matt. 6 : 19-21 ; 6 : 33).

The kingly power of Christ was directed towards one aim : to educate men in a spiritual life full of grace in order that they might become worthy members of the kingdom of God revealed to them. In order to achieve this aim he rose from the dead, ascended into heaven, performed many miracles, gave to men a new moral law, created the Church and supplied His disciples with means of grace for the attainment of this purpose (Matt. 16 : 18). The Church, founded on the granite faith in His human-divine nature—in the words of St. Paul—" must serve for the perfection of the saints . . . till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ " (Eph. 4 : 11-13) Having all power in Heaven and on earth (Matt. 28 : 18), He helped people on their way to the kingdom of God (Hebr. 2 : 18), and sent the Holy Spirit to His disciples (Acts 2 : 14) in order that it might abide with them and their followers for ever (John 14 : 16). He guided them unto all truth (John 16 : 13) ; and gave them different gifts (I Cor. 2 : 7), remaining always the unseen Head of the Church (Eph. 5 : 11 and 23), as St. Paul has said, " For He must reign until He has put all enemies under His feet " (I Cor. 15 : 25).

The aim of the public ministry of Christ, therefore, was to lead people into the kingdom of Heaven, *i.e.*, as He Himself said, God " will have all men to be saved, and to come unto the knowledge of the truth " (I Tim. 2 : 4). Salvation is not limited merely to the atonement for human guilt in general by the death of Christ on the cross, but also consists in the application of the means of redemption in the life of every man separately. The second step in the act of salvation was taken by Christ Himself in sending the Holy Spirit and in creating the church on earth, to which He has given all means necessary for the sanctification of men, that is—for the inward spiritual regeneration of man to a new life in Christ, to an ever-growing and flourishing life in Him. St. Gregory of Nazianzus calls this regeneration a holy washing, a healing from the infirmities

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of sin; St. Basil the Great—a restoration of the picture of God in the darkened soul of man; and Makarius the Great—an illumination of the soul, through the power of which it is delivered from darkness, as though the whole of it had become light itself, and an eye which sees.

The main factor in the regeneration of man is the Grace of the Holy Spirit, which suffuses the faithful not only by the power of the merits of Christ, but because of the faith of man. Christ Himself has said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16 : 16). And St. Paul explains that we are saved by grace through faith (Eph. 2 : 8), also in his epistle to the Romans, "The just shall live by faith" (Romans 1 : 17). And the essential need of the Grace of God is emphasized by Christ in His talk with Nicodemus when He says that man must be born from above (John 1 : 13) in order to enter the kingdom of God and that for salvation men are powerless without Him and cannot do anything of themselves (John 15 : 5). In another place He says, "That which is born of the flesh is flesh and that which is born of the spirit is spirit." After His ascension Christ revealed to His disciples the source of life-giving grace by sending them the Holy Spirit, the Comforter, the Spirit of Truth, in order to abide in the Church until the end of the world.

This regenerating power acts in man and perfects him. The Apostle John calls regeneration the seed of God, which abides in the faithful and develops with the help of the spiritual nature of man himself. Thus, some, according to the Acts of the Apostles, received the Grace of God with obedience and compassion (2 : 37, 38), others with resistance (7 : 51). Some, according to the words of St. Paul, fan it into a flame (1 Tim. 4 : 14), while others put it out (1 Thess. 5 : 19).

The question arises: How is this grace communicated? only inwardly, independent of outward means or is it dependent on them, and is the inward work of man himself sufficient, or are outward means and guidance essential for the springing up of faith?

To the first question St. John Chrysostom has answered that if man were without flesh, God would offer him His gifts directly, but since the soul is joined to the body, the gifts of God are offered to the faithful through outward signs and acts. To the second question St. Paul gives the following answer in his epistle to the Romans, "How then shall they call on him whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher?" (Rom. 10 : 14).

Christ Himself sent the Holy Spirit to the apostles in order that they, being filled with the Holy Spirit, might serve as organs and mediators through whom other believers might receive His holy gifts. For this exalted purpose after His resurrection He ordered them to go

among all nations to baptize them and to teach all men what He had taught them. (Matt. 28 : 19). This means that of all His followers the Saviour gave to the apostles only the right to officiate at those celebrations through which the Grace of the Holy Spirit is communicated to the faithful. The fact that Christ made His apostles builders, teachers, and leaders of the faithful, that He promised to send them the Holy Spirit to abide with them always (John 14 : 16), and that He assured them that He Himself would be with them to the end of the world (Matt. 28 : 20), shows clearly that Jesus Christ attributed great importance to visible, outward teaching and guidance, and that He Himself determined upon an unchangeable order, according to which the consecration of men is to take place. And this order was able to be realized on earth and preserved for ever only through a continuous and successive passing on of the power and means for the consecration of the apostles to their successors. The church which Christ founded was foreordained to begin with the apostles, to exist to the end of the world and to preserve within itself, without interruption, the divine organs or mediators essential for the consecration of men, as well as the consecrating means themselves. He invested the apostles with the divine power of teachers when He said to them, "As my Father hath sent me, so even send I you" (John 20 : 21). Again He said to them, "He that heareth you heareth me; and He that despiseth you despiseth me; and He that despiseth me despiseth Him that sent me" (Luke 10 : 16). "All power is given to me in heaven and in earth; go ye, therefore, and teach all nations" (Matt. 28 : 18-19). He invested them with priestly power when He ordained that not even one of the faithful should perish (Matt. 18 : 10-17), and gave them power to bind and to loose (Matt. 18 : 18).

From all the quotations which we have cited it is clear that it was Christ who established the Church and that He gave it an organization in which the power is based on the authority of those who are higher in spiritual gifts, and this power must be handed on by those in power to their successors. To this group of people is given a definite activity, which has for its purpose the consecration of people, as Metropolitan Makarius of Moscow says, "The Church is a community of the faithful baptized in the name of Jesus Christ, founded directly by Him, and through the holy apostles, quickened and guided towards eternal life by Him—outwardly through spiritual pastors, through teaching, through the celebration of the sacraments, through organization, and in the meantime inwardly through the almighty Grace of the all-consecrating Holy Spirit."

The immediate successors of Christ, the apostles, were living witnesses of His work and continued that work on earth. Inspired by the Holy Spirit and faithful to the teaching of the Saviour, they gave to the Church an organization which is to be accepted as an

obligatory authority for the times after them and which contains in itself the nucleus of the whole further development of ecclesiastical organization, in which can be distinguished clearly that which is in the Church, "*jus divinum*" and is, therefore, inviolable and not subject to change by the hands of man and that which has grown and developed "*de jure humano*," although on a divine basis. To the first, *i.e.*, to the divine organization belong triple hierarchy and the seven sacraments. The Church cannot change anything in this category, because the Church is a faithful guardian of the apostolic tradition. To the apostolic tradition belongs also the teaching concerning the organs and the forms of church legislation and government which was given and sealed for ever according to the directions of the Saviour Himself with the assistance of the holy apostles.

That the hierarchy is not a product of human thought, that it is not something determined by men, that it is not created by the development of the church, but that the source of its authority lies in the will of its Founder, can be seen from its function, namely, to be an organ through which the faithful can receive the means of grace and to be the guardian of these means. Christ told the apostles, "Whatsoever you shall bind on earth shall be bound in heaven: and whatsoever you shall loose on earth shall be loosed in heaven" (Matt. 18 : 18); and also "He that heareth you heareth me; and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me" (Luke 10 : 16). And although all the faithful by the power of their redemption and their union with Christ, the Chief Priest, are priests, still in order to realize the priesthood in the church separate persons have been set apart to be mediators between God and the faithful. Their ministry receives its power from the ministry of Christ in His capacity of High Priest, and aids in the building up and growth of the Body of Christ, the church, as St. Paul says in the Epistle to the Ephesians, "And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry for the edifying of the body of Christ: Till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Ephesians 4 : 11-13). From the very beginning this hierarchy was connected with certain persons and was continued by the passing on of ecclesiastical authority through the laying on of hands. St. Paul writes in the first Epistle to Timothy, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery" (I Tim. 4 : 14). In another epistle to the same he writes, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands" (II Tim. 1 : 6). And again he writes to him, "Lay hands suddenly on no man"

(I Tim. 5 : 22). Any ministry which is not connected in a visible manner with the original bearers of authority cannot have any power. The whole fullness of the ministry was passed on by God to the apostles whom He sent to preach the gospel after He had given them power to forgive or to retain sins, and he commanded them to officiate at the Eucharist, to teach and baptize all nations. To them He sent the Holy Spirit, as is seen from the Gospel, "As the Father has sent me so I send you," and when He had said this He breathed on them, and saith unto them, Receive ye the Holy Ghost : Whose soever sins you remit, they are remitted unto them ; and whose soever sins you retain, they are retained." So also He has given them power to perform the sacraments and to exercise the power of a pastor. The apostles passed on their power to their successors, and in this way created the hierarchy (John 20 : 21-23).

The bearers of this hierarchical power are the bishops, but along with them in the Acts of the Apostles we meet presbyters and deacons also. These three grades were distinguished from one another even as far back as the times of the apostles. The duty of the presbyters was restricted to the pastorhood. ("Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre, but of a ready mind") (I Peter 5 : 1-2), and to the performing of the sacraments, ("Is any sick among you ? Let him call for the elders of the church, and let him pray over him, anointing him with oil in the name of the Lord") (James 5 : 14). But the government of the Church, the power to appoint bishops, presbyters, deacons was given only to those persons who possessed special authority, as can be seen from St. Paul's address to Timothy and Titus. Regarding the initiation into the rank of a bishop we have a testimony left by St. Paul in the 1st Epistle to Timothy, when the latter is appointed independent hierarch in the church at Ephesus and St. Paul instructs him how to conduct himself in God's house (I Tim. 3 : 15), and gives him power to ordain others (I Tim. 5 : 22). In the same epistle the apostle gives instructions concerning the remuneration of priests and the manner in which they shall be judged when accused (I Tim. 5 : 17, 19). The ordination itself was performed by the council of the priestly elders under the presidency of St. Paul. The ordination of presbyters is mentioned in the Acts of the Apostles (14 : 23). There is also mentioned the appointment of seven men which was the origin of the office of elder (6 : 1-6). Although at the beginning of the apostolic era the two names "presbyter" and "bishop" were somewhat mixed, even during the times of the apostles, according to data left by the writers from the first century, two separate grades were distinguished in these names, and the bishops alone had the authority to pass on the holy gifts requisite for performing the sacraments. In the course of the following centuries, in every hierarchical grade

there appeared differences in honour and power in the church government (the bishops began to be divided into patriarchs, exarchs, metropolitans, archbishops, bishops, and among the presbyters and deacons appeared proto-presbyters and proto-deacons) but these distinctions had as their bases not divine but canonical regulations and were, therefore, liable to change.

That which has been established by the Divine Founder and His apostles is not subject to change. This can be said of all the seven sacraments. They are all designed to communicate in a visible manner definite gifts of grace. They are means for the consecration of man and through them special persons, by virtue of the fact that they have been ordained to transmit these gifts, have been called to regenerate men to a new life full of grace, as St. Paul writes to Titus, "For the grace of God that bringeth salvation had appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present world. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. These things speak and exhort, and rebuke with all authority. Let no man despise thee" (Titus 2: 11-15). Among all the means employed for the consecrating of men such as the preaching of the Gospel, the pastorhood, the ministry—the central place is occupied by the sacraments through which, as has been said by St. Paul, the grace of the Holy Spirit acts, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God" (I Cor. 4: 1).

First comes the sacrament of ordination, which gives us persons invested with the right to perform other sacraments. To what has been said above in connection with the hierarchy we will add what St. Paul himself says in his speech to the presbyters of the church at Ephesus, "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood" (Acts 20: 28). In the second Epistle to Timothy, St. Paul writes, "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee, by putting on of my hands" (II Tim. 1: 6). This mysterious service of grace, together with the other similar means for transmitting the grace of the Holy Spirit, later on received the name of "sacrament."

The sacrament "baptism," which has its practical origin in the baptism of Jesus Christ Himself, was established after the resurrection of Christ, who, having received from His heavenly Father all power in heaven and on earth, said to His disciples, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe

all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world " (Matt. 28 : 20) and added, " Whoever has faith and is baptized will be saved." Christ Himself has shown in His conference with Nicodemus that this sacrament is absolutely necessary in order to be born into the life of grace, saying, " Except a man be born again, he cannot see the kingdom of God " (John 3 : 3), and afterwards He explained more fully, " Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is Spirit " (John 3 : 5). St. Paul speaks of the abounding power of the sacrament baptism, " Christ loved the church and gave Himself for it ; that He might sanctify and cleanse it with the washing of water by the word " (through baptism and the pronouncing of words) (Ephesians 5 : 25-26). In another place he compares the baptism to the death and resurrection of Christ, " Therefore, we are buried with him by baptism into death : that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord " (Rom. 6 : 4, 11). Through this sacrament not only are the sins of man forgiven, and his faith quickened, but he is also fully renewed and regenerated to a new life, as can be seen from the above-mentioned words of St. Paul and of Christ Himself.

At the very beginning also there was another sacrament which was connected with baptism, and the purpose of which was to augment the gifts of the Holy Spirit in the newly-baptized persons : it was performed by the laying on of hands, and afterwards—by anointing with oil. And the apostles after the Holy Spirit had been sent to them, began to perform this sacrament upon faithful followers after their baptism. Thus, after the baptism of the Samaritans, the apostles sent Peter and John to impart to them the Holy Spirit and they " when they were come down, prayed for them, that they might receive the Holy Ghost ; (For as yet He was fallen upon none of them : only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost " (Acts 8 : 15-17). St. Paul did the same thing at Ephesus, as is recounted in the Acts of the Apostles (19 : 1-6). It is possible that even at the time of the apostles the grace of this sacrament was transmitted by anointing with oil, for John speaks of it in his epistle when he addresses himself to the newly-baptized, " But the anointing which you have received of him abideth in you, and ye need not that any man teach you : but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it had taught you, ye shall abide in him " (1 John 2 : 27). And in the epistle to the Corinthians St. Paul writes, " Now he which stablisheth

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us with you is Christ, and hath anointed us, is God ; Who hath also sealed us, and given the earnest of the spirit in our hearts " (II Cor. 1 : 21-22). The apostles Paul and John testify of the anointing as a visible means for the receiving of the Holy Ghost by the faithful.

There is, finally, a sacrament in which not only is the grace of the Holy Spirit transmitted to the participant but God appears to the believers in His bodily presence when they taste of His flesh and blood. This sacrament is the Eucharist, in which by tasting of Christ's flesh and blood the faithful are inwardly united with Him and receive the fullness of the divine life, as an earnest of that life in which is revealed to us in its perfection the future kingdom of Christ. In uniting ourselves to the body of Christ which was sacrificed for the life of the whole world, and to His blood which was shed for many for the remission of sins, we unite ourselves with His sufferings and accept His redemptive act. Even before the establishment of the Eucharist Christ taught that He had come from heaven as the bread of life. " I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world " (John 6 : 51). He taught the Jews also more details concerning the eating of His flesh, saying, " Except ye eat of the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by me " (John 6 : 53-57). The sacrament itself, according to the evangelists Matthew and Mark, was established at the Last Supper, when Christ, having taken the bread, blessed it and gave it to His disciples with the words, " Take, eat ; this is my body. And He took the cup, and gave thanks, and gave it to them, saying Drink ye all of it." " And He said unto them, This is my blood of the New Testament which is shed for many " (Matt. 26 : 26, 27 ; Mark 14 : 22-24). In this way He gave bread and wine to His disciples after having thanked God and blessed them, *i.e.*, after having performed upon them an act of prayer, as a result of which the bread and wine became that which He Himself called them—His body and His blood. In celebrating the Eucharist Himself He asked them to do that in remembrance of Him (Luke 22 : 19) " till He came " (I Cor. 11 : 26), *i.e.*, He commanded the apostles and their successors to perform the Eucharist on behalf of all the believers. The sacrifice of the Eucharist appears to us as a reproduction of the sacrifice which took place at Golgotha. The teaching of the Eucharist is set forth in the Orthodox Apostolic Creed as follows :— " We believe that in this celebration our Lord

Jesus Christ is present, not symbolically, not in appearance, not by superabundance of grace as in the other sacraments, not merely by the entrance of the Holy Spirit, and not by the penetrating of the Body so that the divinity of the Word enters truly in the bread offered at the Eucharist . . . but truly and in reality, so that after the consecration of the bread and wine the bread is altered, changes its nature, is transformed into the real Body of the Lord . . . and the wine is transformed into the real Blood of the Lord. . . . We believe also that this is a real sacrifice for propitiation, which is offered for all godly people, whether living or dead, as is said in the prayers of the sacrament itself, which have been delivered to the church by the apostles by the order of God for the salvation of all."

Marriage was given a deeply religious significance even during the period of the patriarchal society which prevailed in Old Testament times. For the performing of the marriage ceremony the blessing of God was considered necessary as well as the blessing of the parents, which at that time was equal to a priestly blessing. Christ, who came into the world to fulfil the law, and not to destroy it, enhanced still more the religious meaning of marriage by teaching that it was instituted by God and that by its very nature it is indissoluble, although He recommended chastity for those who could preserve chastity of the body and of the soul. He said to the Pharisees, "Have ye not read that He which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder" (Matt. 19 : 4-6). In attributing such a character to marriage and in ordaining its indissolubility Christ assigns the things concerning marriage not to the domain of Cæsar, but to the dominion and law of the church founded by Him on earth and furnished with His own authority. Besides this He honoured with His presence and with His blessing the marriage feast at Galilee and thus showed that it is necessary to transmit the blessing of God to the newly-married. It is clear from the epistles of St. Paul that everything concerning marriage must be referred to the church founded by Christ. When St. Paul rebuked the false teachers for forbidding marriage, the reason was that they were preventing that which was sanctified by the word of God and prayer. (I Tim. 4 : 3-5). And in his epistles to the Ephesians St. Paul developed in more detail his teaching on this question, namely that this union represents spiritually the blessed union between Christ and the church. "This a great mystery: but I speak concerning Christ and the church" (Ephesians 5 : 23). If the meaning of the union formed at marriage is so high, this is due to the fact that this union partakes of the grace of God, on account of which there must exist

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a special service by the church. According to the information handed down by the church fathers during the early years of the Christian church, every Christian marriage had to be approved by the bishop and to receive his blessing with prayer, which gave to the marriage a religious character and a moral significance. Our church, in holding to the clear teaching of St. Paul cannot deny that the Christian marriage has sacramental, religious significance and, therefore, cannot refuse to make its solemnization equal to that of a ceremonial rite.

For the same reason the church cannot dispense with another of its means of grace, namely, the sacrament of repentance, which serves as the chief instrument for the recovery of the grace of the Holy Spirit, which, although obtained through the sacrament of baptism, disappears whenever the believer falls into sin. This sacrament was established by Jesus Christ after His resurrection. When He appeared to His disciples, He breathed on them and said, "Receive ye the Holy Ghost : Whose soever sins ye retain, they are retained" (John 20 : 22-23). By this act He invested them with the power which during His earthly life He had promised to Peter in the words, "And I will give thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16 : 19) ; afterwards He said the same thing to the rest of the apostles, in the following words, "Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18 : 18). Thus Jesus Christ gave power to the apostles to forgive sins, and authorized them to pass this power on to their successors. In the parable of the lost sheep Christ pointed out how valuable repentance is. He said, "Likewise, joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15 : 7). Again He ordered His disciples to go among all nations and preach forgiveness of sins and repentance. "And in His name repentance and forgiveness of sins were preached among all nations beginning at Jerusalem." It was to this repentance that St. Paul called the Jews when they were seeking forgiveness for their sins. He said, "Repent ye, therefore, and be converted" (Acts 3 : 19). St. Paul also required repentance "With godly sorrow" (II Cor. 7 : 10) and required from those who repent deeds worthy of repentance (Acts 26 : 20). He speaks of the lamenting spirit of repentance which was sent into the world by God to pierce even to the dividing asunder of soul and spirit, and of the joints and marrow (Hebrews 4 : 12). As a condition of forgiveness the Saviour required of the sinner sincere repentance and a contrite recognition of guilt together with faith in the mercy of God and a decision not to sin in the future, as is proved by the

cases of the prodigal son, the publican and the sinning woman, concerning whom the Saviour Himself said, "Her sins, which are many, are forgiven, for she loved much" (Luke 7 : 47). The Saviour Himself pointed out the limits of forgiveness in the words, "All manner of sin and blasphemy shall be forgiven unto men : but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12 : 31-32). St. Peter acted in the same way when he condemned Ananias for a lie against the Holy Spirit. St. Paul at the beginning excommunicated the man guilty of incest, but afterwards when he was overwhelmed with great sorrow and repentance he forgave him in the name of Christ (II Cor. 2 : 7).

The sole way to determine the degree of guilt in every case of sinning can only be verbal confession. Such repentance for sin was offered to John the Baptist by many believers of whom it is said that they confessed their sins and received instructions from him (Matt. 3 : 6). During the years of early Christianity which constituted a period of deep religious regeneration, the natural means of repentance was verbal confession, when "out of the abundance of the heart the mouth speaketh" (Matt. 12 : 34). This was the only means through which the believer could receive healing for his mental infirmities, "And many that believed came, and confessed, and showed their deeds"—are words spoken in the Acts of the Apostles (Acts 19 : 18). It was altogether natural for the apostles merely to confirm this way of expressing repentance. The apostle speaks, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1 : 8-9).

Concerning the question as to who should act as a mediator between the sinner and God, only those can act to whom power has been given "to bind and to loose sins" (Matt. 18 : 18) and their successors to whom has been entrusted the stewardship of God's mysteries, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God" (I Cor. 4 : 1).

If we cast a glance at the sacrament of repentance as it was practised in the ancient church, we see that the same practice has been preserved in the Orthodox (Eastern) Church. She can neither relinquish the mediation of priests established by the practice of the apostles and required by the teaching of the Saviour Himself, nor can she accept the teaching of predestination, because, according to that teaching, the grace of God is left to save only such as are predestined for salvation independent of their own participation and confession and that in spite of the clear teaching of the Saviour Himself, who requires, for the salvation of man not only the grace

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sent from above but also the living faith of the sinner himself who is receiving the act of grace. "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John 7 : 37-38). And at another time when He sent His disciples to preach He told them, "Go into the world and teach the gospel to all creatures. He that does not believe will be judged" (Mark 16 : 15, 16). In the same way St. Paul has taught that faith is necessary at all times for the continuation of the work of consecration of man because we are saved by it ; by faith we receive forgiveness of sins (Rom. 5 : 1), have access to grace (Rom. 5 : 2) and become worthy of grace (Gal. 3 : 2, 5). This same faith he considered the special possession of the believers (I Thess. 3 : 7, 10) and advised them not to grow weak in faith (Rom. 14 : 1), but to strengthen it and to multiply it (II Thess. 1 : 3 ; II Cor. 10 : 15).

The sacrament of anointing is designed to heal in a direct manner the infirmities of the body of man as repentance heals the infirmities of his soul. It was established by the Saviour Himself, who in sending His disciples to preach ordered them to heal all sickness and infirmity (Matt. 10 : 1, 8) by anointing the sick with oil. And truly, the apostles during the time of their ministry "anointed with oil many that were sick, and healed them" (Matt. 6 : 13). From the epistle of St. James we see that even from the time of the apostles the church had the right to anoint with oil. The apostle James writes, "Is any sick among you ? let him call for the elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord : and the prayer of faith shall save the sick, and the Lord shall raise him up ; and if he hath committed sins they shall be forgiven him" (James 5 : 13-14). This commandment the apostle gives not on his own authority but in the name of Christ, which he refers to at the beginning of his epistle (James 1 : 1). Thus this ministration was inaugurated by Christ Himself and was performed by the presbyters as well as by the bishops (presbyters in this case meaning bishops). The anointing with oil is accompanied by prayers and forgiveness of sins, *i.e.*, together with the healing of the body ; the soul also is healed, as is pointed out in the epistle of James. Since it possesses these characteristics this ministration must rightly be given a place beside the other services through which the believers receive invisibly the grace of the Holy Spirit by means of outward signs, namely the sacraments.

Generally speaking, the Church sees in the sacraments the principal means for the consecration of man. Without them it is impossible for a man who has sinned to lead a Christian life, because he cannot by his own efforts recover from his fall ; to be lifted up he must come into contact with Him who has redeemed him by His death on the cross and has showed him the way of salvation through the church

established by Christ who promised that "the gates of hell shall not prevail against it." The true Christian life is a life full of grace. Without the help of grace a life cannot be Christian, no matter what form it may take. The achievements of man do not give fruit of themselves, but by grace. "I have planted, Apollos watered; but God gave the increase" (I Cor. 3 : 6). Grace lightens up the whole being of man, because God "will come unto him, and make our abode with him" (John 14 : 23) and fills him with joy, "and your heart shall rejoice, and your joy no man taketh from you" (John 16 : 22).

The ultimate aim of man—communion with God, the dignifying of man by the indwelling of God in him—cannot be achieved except in the way pointed out by the Saviour, cannot be attained outside His church governed by the successors of the apostles, according to the words of the Saviour Himself: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me" (Luke 10 : 16). "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3 : 11). He is the Head of the church, and governs it invisibly by His grace, and visibly through His instruments, that is, the church hierarchy established by Him for the purpose of performing the holy ministrations—the sacraments.

In the act of salvation the bishops, as successors of the apostles, are called to play the leading part, being superior to the presbyters in virtue of the fact that only they have the right to perform the sacrament of ordination, and likewise in the legislation and government of the church they have a predominant significance. They alone have received certain authority in the government of the church, and they alone have received the right to reward and to judge the presbyters, as can be seen from the instructions which St. Paul gave to Timothy; who was endowed with all the rights which had been given to the apostles, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. Against an elder receive not accusation, but before two or three witnesses" (I Tim. 5 : 17, 19). Christ Himself points to the church as the supreme spiritual and moral court. He has also laid down regulations according to which one should conduct himself towards a sinner, namely, at the beginning a sinner must be reprov'd in private; afterwards before two or three witnesses, and then if he does not obey he is to be handed over to the church; if he does not obey it "let him be unto thee as a heathen man and publican" (Matt. 18 : 15, 16, 17). With these regulations the Saviour has given the church the right to inflict final spiritual punishment—to excommunicate from its midst the guilty ones; and in the church the predominant part is played by those to whom He has given the right to bind and to loose and to guide the spiritual

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act by which man attains perfection "unto the measure of the stature of the fulness of Christ" (Ephesians 4 : 13). In their pastoral practice the apostles have given an example to their successors, to which they must turn whenever any matter arises which concerns the whole church. For example, when a dispute broke out at Antioch concerning the circumcision of the heathen and the application of the law thereof, the apostles gathered at a council in Jerusalem and decided not to compel the heathen to keep this law and ordained that this decision was to be compulsory for the whole church (Acts 15 : 16-23). "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem" (Acts 16 : 4). There were other people present at this council besides the apostles and persons who had the grace of the priesthood, and they took part in the discussions of the council, yet they did not participate in the making of the decisions. The decrees issued in the name of the whole church were made by the apostles alone (Acts 15 : 7, 13, 22, 23). A little later also the apostles, presupposing that the centre of spiritual power in every church is its bishop, from whom issue the teaching, the ministrations, and the church governments, decreed that certain individual churches are subject to the control of all their bishops of the local council. The 37th rule of the apostolic regulations reads, "There shall be a council of bishops twice a year to discuss the dogmas of godliness and to settle the church disputes which may have arisen." In the course of the first three centuries, until the calling of councils made up of delegates from all the churches of the world, i.e., up to the time of the Œcumenical councils, there were many local councils which consisted of bishops and elders invested with the authority of bishops. This shows that it was impossible for a separate church to exist without the hierarchy, with a bishop at its head. At these councils the church was always recognized not as an ordinary human society but as an association founded by God under the government of a hierarchy blessed by God ; as a society not worldly but spiritual and endowed with divine grace, a society striving towards the divine regeneration of souls and the moral prosperity of the people. And the whole church of Christ, which comprises all separate churches, is subject to all the bishops, while the centre of the spiritual power of the church is the Œcumenical councils, as that centre once rested with the apostles who laid down rules for the whole church Œcumenically, as can be seen from their decree ending with the words, "For it seemed good to the Holy Ghost, and to us" (Acts 15 : 28).

After the cessation of the persecutions against the church Œcumenical councils were called with the co-operation of the authority of the state and there all matters concerning the church were decided. These councils were the supreme authority in matters of faith, and all separate churches, pastors and believers were required

to obey them. At these councils representatives of the separate churches were always bishops or their deputies. This superior court, in uniting all the bishops who are subject to it in respect to ecclesiastical teaching, ministry and government, preserves the unity of the universal church of Christ, with Christ for its only Head, and it also preserves the religious doctrine expressed in the inviolable Apostles' Creed. This unity is not violated by the fact that the separate local churches have their own forms of government which correspond to their needs, and their own organizations which may differ in some respects from those of the other local churches, because they all have the same common basis, determined not only by canonical right, but also by God. In this respect the decrees of the Ecumenical councils are divided into two kinds: some refer to religious and moral doctrines and are decreed by the inspiration of the Holy Spirit, the others come as a result of temporal historical conditions and are liable to change together with them. The unusual wealth and breadth of the Christian spirit presents an unlimited horizon for the national genius of every nation in the manner of revering and glorifying the Most High, without infringing upon the unity of the religious and moral doctrines and with full unity of faith and spirit in the bonds of peace (Ephesians 4 : 3) with the remaining national churches of the same faith.

Determined to remain ever faithful to Christ the Saviour, and to the covenants and traditions of His apostles, the Orthodox Church will never give up its religious doctrine expressed in the Nicean Creed, worked out by it in the battle against the heresies; nor will it give up its understanding of the question of the hierarchy and the holy sacraments. In spite of all this the Orthodox Church, remembering the covenant of its Founder Christ which is a covenant of brotherly love, is prepared to extend its helping hand to all humanity, suffering and seeking the truth and striving toward salvation; it will point out to mankind the roads of salvation; will open before men the depths of the divine revelation where this is possible in the church, at private meetings, and at world conferences. The acceptance of these truths given by God constitutes an essential condition for the spiritual unity of Christians.

But if it is impossible to reach complete spiritual unity among the churches because some churches may not accept the gospel of salvation as presented by us, which the Orthodox Church accepts as the teaching of the incarnate God Himself, and which will be kept eternally inviolate, it is still possible to organize on the basis of general Christian moral principles in co-operation with the other non-Orthodox churches for the attainment of the same high aims. There is a wide horizon open here for the determining of the ways and forms for a mutual realization of such an undertaking. In this respect the churches can unite in the same way as the states.

As is well known, there exist different alliances among different countries for the purpose of common action and for the realization of common purposes. In ancient and mediæval history the ones best known were the military alliances, which were concluded temporarily for mutual military help against a common enemy. In modern times, however, there appears a closer alliance among the countries, the so-called confederation or federation. Several states form an organic whole, in which the individual states do not disappear, but supplement each other and, while keeping their own form of government together, maintain an organization having common governing organs, which pursue the general aims of the confederated or federated states. Besides this, in the course of nineteen centuries the states have created many other forms of unity for the realization of special purposes held in common. There are different international leagues of an administrative character such as: the international Red Cross, the postal, telegraph and railway conventions, the league for the protection of literary rights, the league for the protection of labour, etc. If the states have been able to come so close that they have already created international law and international courts for common sanitary measures, then we see nothing which should hinder the co-operation of the existing churches for the realization of common aims such as: determining means for a campaign against the dechristianization of contemporary humanity, mutual measures of defence against the persecution of the church of Christ by the state, the destruction of all negative teachings and movements which pull down everything positive created by centuries of culture, in which the most valuable contributions have been made by those institutions on which in some form or other has been stamped the spirit of the Saviour of the world—the churches. This mutual activity will serve as a strengthening of the Christian spirit in humanity and as a moral uplifting of the individual in society, as well as for a greater mutual understanding and *rapprochement* among the Christian churches for the common continuation and growth of the work of Christian justice and love.

THE NATURE OF THE CHURCH.

BY HIS HOLINESS CHRYSOSTOM, METROPOLITAN OF ATHENS.

THE Church of Greece, gladly accepting the call to unity, extends to all the representatives of the several churches and nations here present a hearty greeting; desiring, from the bottom of her heart, that the day may soon come when differences as to the faith will no longer bar the way to Christian fellowship and mutual goodwill.

The assignment of a first place in our discussions to the nature of the Church is, in my judgment, wise and right; for upon this the possibility of an understanding entirely depends: it is fundamental to unity. I have therefore gladly consented to give a brief explanation of the teaching of the Orthodox Church upon this subject, a doctrine which, as we believe, is in entire accordance—to use a current expression—with that of the ancient and undivided Church.

In speaking of the Nature of the Church, we must first consider certain general characteristics of that holy fellowship called *Ekklesia*, and, after this, we must elucidate the particular marks which were attributed to the Church by the Fathers in the Nicene Creed, and which still represent the unchanging doctrine of the Greek Orthodox Church.

A

1. *The Church as the divinely-instituted Body of the Faithful.*

The founder of any society must of necessity be its original law-giver. It is he who determines alike the aim for which the society is to exist and the means by which that aim is to be attained: it is he who gathers its members into a unity for the accomplishment of that purpose. So we see in the New Testament that Jesus Christ, after choosing the twelve Apostles, delivers to them those laws and means and ordinances upon which the Church, having as its aim the salvation of the faithful was to be built up. Receiving these instructions from Jesus Christ, the Apostles took the Christian religion out into the world by founding Churches in every place; and they made it plain in doing this that they were acting in His Name and under the instructions received from Him. From the first century onwards the Church was regarded as a divinely-instituted Society, and this was recognized by heretics, Jews and Gentiles, as well as by the Fathers of the Church. The early heretics, as is well known, claimed in self-defence that *their* Churches were founded by Christ: and it is to Christ that non-Christian writers such as Celsus, Porphyry, and Pliny ascribed the foundation of the Church. Let us add that the prophecies of the Old Testament point forward to the establishment by the Messiah of a world-wide Kingdom, in which He Himself will teach the truth and bring about the salvation of mankind. There can be no doubt, as soon as we admit the Church to have taken its beginning from Jesus Christ, the Son of God, and Very God, that the Church is a divinely-instituted Society or foundation.

2. *The Church founded by Jesus Christ is both visible and invisible.*

The prophetic pictures of the Church in the Old Testament depict the Church as a visible society. The Church of the Old Testament which prefigured the Church of Christ, was itself a visible society. It is clear, from the calling of the disciples, and the sending of them forth to proclaim the Kingdom of God, from the provision made for the preaching of the Gospel, and from the institution of the Sacraments, that it was the intention of Jesus Christ to constitute the Church as a visible communion or society. The fact that the Church is the instrument through which the faithful are to attain salvation implies directly the visibility of the Church. If the Church is to be a fellowship of human beings, it must of necessity be a visible fellowship; it can have no existence as a community unless it has external marks by which it can be recognized. The primitive practice, dating from the first century, according to which heretics and schismatics were excluded from the Church, is in itself a proof of its visible character; for exclusion from an invisible fellowship is impossible and meaningless, and, in such a context, the word "schism" has no significance. Further, the fact that the Church has among its members both bad men and good, is a clear proof of its visibility. Thus, before his excommunication, the offender at Corinth was a member of the Church; and, before receiving Holy Communion we are bidden to examine ourselves, because to partake unworthily of the Body and Blood of the Lord is to eat and drink judgment to ourselves: there are, therefore, in the Church, some who eat and drink unworthily. And the Sacrament of Confession also makes it plain that the Church includes sinful men among its members,—a fact which is signified to us by the parables of the wheat and tares and of the fishing net.

The Church is, of course, invisible as well as visible. All its members are united in one Body by grace, as St. Paul says (1. Cor. 12, 12; Eph. 4, 1; Rom. 12, 3-8) and this bond of grace is invisible. The faithful are also united by a common belief and by the Sacraments: and these belong, in part, to the sphere of the unseen; so that in this aspect, again, the Church has an invisible character. And this twofold nature of the Church, seen and unseen, can be inferred from the Bible and the Fathers, which teach us to regard the Church as symbolizing the two natures, Divine and human, in the one Person of the Lord, Whose work the Church continues. Like Him, therefore, the Church must be at one and the same time outward and inward, human and Divine, in virtue of its correspondence with the Divine and human natures of its Founder: visible, therefore, and at the same time invisible.

3. *The Church founded by Christ as a visible community is infallible.*

The promise of Christ that He will be with the disciples till the end of the ages (Matt. 28, 20) and that He will send His Holy Spirit to abide with them for ever (John 14, 16) reveals to us that Christ and the Holy Spirit remain continuously in the Church and preserve it from every error. Christ, as the Head of the Church which is His Body, gives life to her continually, and guides her: so that, inasmuch as Christ is the very Truth (John 14, 6), it is impossible for her ever to fall into error. So it is that the Scripture calls the Church "the pillar and ground of the truth" (I. Tim. 3, 15) and declares plainly that "the gates of hell shall not prevail against her" (Matt. 16, 18). It is evident that in that verse of the Epistle to Timothy Paul is not referring to the Church of Ephesus but to the Church Catholic: also that he is not speaking of partial truth, or some special kind of truth, but of the truth as a whole; so that the whole Christian Church is regarded as the pillar and ground of the whole Christian truth, and therefore as infallible. And in the quotation from St. Matthew, the invincibility of the Church involves her unerring infallibility.

Jesus Christ, the Founder of the Church, gave to her Apostles and Prophets, Evangelists, Pastors and Teachers . . . that we may be no more children, tossed to and fro, and carried about with every wind of doctrine (Eph. 4, 11). Individually, of course, Bishops or local Churches may err (Acts 20, 30; Rev. 2, 5 ff.) but the Church as a whole is infallible. Tertullian (*De Praescr.* 28), referring to the action of the Apostles under the inspiration of the Holy Spirit at the Apostolic Council ("it seemed good to the Holy Ghost and to us," Acts 15, 28), teaches with emphasis that the unity and unchangingness of the Church's faith is based upon the unique authority of the Church and the guidance given to it by the Holy Spirit.

4. *The aim and purpose of the Church.*

The aim of the Church is the sanctification of men and the building up the Kingdom of God (Matt. 6, 33), that is to say, the uniting of man with God, Who is the fountain of life and blessedness. Through the Church a share in the saving work of Christ is made possible for everyone who believes on Him (Eph. 5, 25; Tit. 2, 14), through grace, unto life everlasting (John 17, 3).

B

Thus understood, the Church is a divinely-instituted fellowship of men united one with another by the same faith, sanctified by the same mysteries, and governed by those Pastors and Teachers whose office originated in the Apostles. This Church, according to the definitions attached to her by the ancient Greeks, possesses the following marks:

5. *The Church of Christ is One.*

Jesus Christ speaks of His Church as one (Matt. 16, 15), and therefore there is only one Church, although its members are innumerable, dispersed throughout the whole world severed in time and in space, and although the local Churches are many. Our Lord teaches the unity of the Church in His parables, as clearly as He speaks of one fold and one Shepherd (John 10, 16). The Apostles also spoke of one Church (Eph. 5, 25), in which the unity of the faithful is derived from the oneness of the Body of the Church (Rom. 12, 5): "for by one Spirit are we all baptized into one body" (I. Cor. 12, 13); "there is one body and one Spirit . . . one Lord, one faith, one baptism, one God and Father of all" (Eph. 4, 6; cf. I. Cor. 10, 17; 12, 14-27). The Church is one in her internal life, and this unity is based upon the one Christ, Who, abiding with her, gives life to her through the Holy Spirit, uniting the faithful, the members of the one body, with Himself as its Head. This mysterious oneness of the members of the Church finds its special manifestation in the Sacrament of Holy Communion. Thus united, through the Holy Spirit, in Christ, the faithful are bidden to live one and the same life, the Christ-life. This unity is not affected by the use of varying languages in worship, nor by the external varieties of organization in local Churches. But the Church, according to St. Cyprian, is "*una et sola a Domino constituta*"; religious communities divided from her, whether by heresy or by schism, cease to be members of the one Church (John 2, 19); and their existence, therefore, does not destroy the unity of the Church. And the unity of the Church is not only to be thought of as a unity of the Church on earth, but as including also the Church in heaven, a unity transcending time and place, since the Church, with Christ as its Head, lives with His life eternally. The maintenance of the Church's unity on the part of man depends upon fidelity to faith in Jesus Christ as the Church's Head. By the power of a living faith the faithful have their share in the unity of the Church, and by the grace of God they form one spiritual community, the same in all ages.

6. *As the Body of Christ, receiving its life by the agency of the Holy Spirit, the Church is Holy.*

It is as a holy Church that the Saviour "presents" her (Eph. 5, 25-27) having founded her through His Blood. She is made holy by the Holy Spirit, sanctifying and enlightening her members, who therefore are called a "royal priesthood" (I. Pet. 2, 9-10); "fellow-citizens of the saints and of the household of God" (Eph. 2, 19), "children of light" (Eph. 5, 8; I. Thess. 5, 5), "Saints" (Rom. 1, 2; I. Cor. 1, 2; Eph. 4, 12; I. Tim. 5, 10; Heb. 3, 1).

"temples of God" and, "temples of the Holy Spirit" (I. Cor. 3, 16-17; 6, 19; II. Cor. 6, 16). Not that the members of the Church individually are all holy; it is the Church that is holy, and this does not mean that it has none but holy members. Our Lord compared the Church to a field in which wheat and tares grow together (Matt. 13, 24-30), to a net gathering of every kind (*ib.* 47), and to a supper at which there are worthy and unworthy guests (Matt. 22, 2-13). He taught that in the Church there are good and wicked servants (Matt. 18, 23 ff.; 25, 14 ff.), sheep and goats (25, 33 ff.). It was for this reason that He founded the Sacrament of Confession in the Church, for the forgiveness of sins (John 20, 22 ff.), and taught His disciples to pray for the forgiveness of their sins (Matt. 6, 12). Perfect holiness belongs to the condition of the life everlasting, but in this present life none is free from sin (I. John 1, 8). In the days of the Apostles Ananias and Sapphira were members of the Church of Jerusalem, as the offender excommunicated by St. Paul was of the Church of Corinth. The holiness of her members is the aim which the Church aspires to reach through the means afforded to her. The inclusion of members who are not holy does not destroy the holiness of the Church, nor prevent it from making spiritual progress. A tree may have some withered branches, and yet go on growing, as long as its roots are strong and healthy. Deriving her sanctity from her Head, the Church ever seeks the betterment of her weak members, and only casts out from her fellowship those who cannot be made better—like the branches which, because they bear no fruit, are cast into the fire and burned (John 15, 1 ff.).

7. *The Church, One and Holy, is also Catholic.*

The Christian Church knows no local limitations. It is œcumenical and world-wide, as that Kingdom of God which Jesus proclaimed (Matt. 8, 11). It was not foreordained for one place or for one people. When our Lord was yet on earth, the Church needed but a little fold to contain it, but the Lord foretold that to this little flock His Father would give the Kingdom (Luke 12, 32). Through the sending out of the Apostles to the whole world (Matt. 28, 19), and to the uttermost part of the world (Acts 1, 8) the Lord foreshowed the Catholicity of the Church; this Catholicity was made strikingly manifest at the moment of the Church's definite entry upon the world, on the day of Pentecost, when the Apostles were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance (Acts 2, 4). Then came the founding of local Churches, particularly through the preaching of St. Paul: yet the local Churches in their totality constituted the one Catholic Church of Christ. In every Christian community in which there were believers in Christ, "brethren," a Church was

constituted; yet all the Churches of Achaia, Galatia, Macedonia and the rest, formed together the Church of the Churches, the Catholic Church. This Church, as contrasted with the heretical communities severed from it, was the one and only true Church, and stood alone in the possession of the true faith. Though scattered over the world, it existed as one whole through the identity of its faith in our Lord Jesus Christ. Thus, Catholicity, and the right and true faith of the Church, were one and the same thing; and so the term Catholic Church meant "the Church which possesses the true and right faith." And for the same reason the name Catholic was applied, not only to the whole body, but also to each local church. The "Martyrdom of Polycarp" which is addressed in the form of a letter from the Church of God in Smyrna to the Church of God in Philomelium and to all local communities of the holy Catholic Church, speaks of Polycarp as praying for the "whole Catholic Church in the world"; and it also describes him as "an apostolic and prophetic teacher, and Bishop of the Catholic Church in Smyrna." In this sense of the word, at the time of the first and second Œcumenical Councils, the Bishops of the several cities and places were called Catholic Bishops of those cities (as, for instance, Meletios, Bishop of the Catholic Church in Antioch).

8. *The Church is also Apostolic.*

As God has sent His Son (Gal. 4, 4) the "Apostle and high-priest of our profession" (Heb. 3, 1), and the Son sent His disciples, whom He also named Apostles, so also the Church, founded in the world, sends out her own Apostles, to bring the world to Christ. But in order that the Church may be able to accomplish this aim, it must keep unspotted the apostolic doctrine and tradition, exactly as these existed in the time of the Apostles. Through them whom the Lord chose and the Holy Spirit inspired the Church was spread throughout the whole world: through them their successors were appointed, by the grace of the Holy Spirit, to continue without interruption the work of the salvation of believers—"being built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, in whom each several building, fitly framed together, groweth into a holy temple in the Lord, in whom ye also are builded together for a habitation of God in the Spirit" (Eph. 2, 20 ff.). The apostolic doctrine and tradition, with the apostolic succession, are the elements in which the apostolicity of the Church consists. Only that Church can be apostolic which has and retains from the Apostles themselves the true doctrine and the gifts of the Holy Spirit. Through the divinely-constituted Hierarchy, and so alone, this Church is con-

nected by unbroken succession with the Apostles, and keeps the deposit committed unto it by them.

When in the second century the Gnostics attempted through their Bishops to corrupt the faith of Christ which the Catholic Church throughout the world was teaching, Irenaeus, Bishop of Lugdunum, wrote against them thus:—"This teaching and this faith the Church has received: and, though scattered over the whole world, she preserves it as though she were dwelling in one house. And accordingly she preaches and hands on this faith as though with one mouth. For although in the world there are diverse languages, yet the power and meaning of the tradition is everywhere one and the same: neither do the Churches founded in Germany, or in Iberia, or among the Celts, nor those of the East of Egypt or in Libya or anywhere else in the world, teach or believe otherwise. But as the sun which God created is one and the same for the whole world, so also the preaching of the truth everywhere enlightens every man who desires to come to the knowledge of the truth. And neither will those among the Church's rulers who are mighty in speech teach otherwise than this (for the disciple is not above his Master), nor will those who are less powerful diminish the content of the tradition. For in that the Faith is only one, he who is mighty in speech cannot add to its greatness, nor can he who is less powerful diminish it. For where the Church is, there is the Spirit of God also, and where the Spirit of God is, there is the Church and the grace of the Lord. "*Ubi ecclesia, ibi et spiritus Dei, et ubi spiritus Dei, illic ecclesia et Domini gratia.*"

This, in a very brief compass, is our conception of the nature of the Church. Holding to this conception we are by no means far removed from that view of the Church's nature which was held in the ancient and undivided Church. And if, as we wish from the bottom of our hearts, all Christian bodies could find themselves united on this basis, which avoids both the extravagances of Romanism and the extremes of the theories most opposed to Romanism in the Western World, the Orthodox Church would be the first to rejoice over so great a blessing from God.

THE DECLARATION OF THE ORTHODOX AT LAUSANNE.

The following is the text of the Declaration referred to in Canon Douglas' appreciation of the Lausanne World Conference in Faith and Order, and read to the plenum of the Conference by the Archbishop of Thyatira in the Palais de Rumines, on the morning of Thursday, August 18. It was signed by all the delegates of the Orthodox Churches who attended the Conference, as also by all those Orthodox co-opted as members thereof, with the exception of the Metropolitan of Sofia, who had previously left Lausanne.

ON receiving the invitation of the Organizing Committee of the World Conference on Faith and Order seven years ago, the Orthodox Church answered readily by sending representatives from her particular Orthodox Churches to the preliminary Conference, in 1920, at Geneva. That delegation of the Orthodox Church put before the Conference a united declaration in general terms of the teaching of their Church in the matter of Faith and Order, and at its conclusion recommended that before any discussion of the Reunion of the Churches in Faith and Order a League of Churches should be established for their mutual co-operation in regard to the social and moral principles of Christendom. Further, when the Orthodox Church was invited a short time ago to take part through her representatives in the present Conference, although many of her particular Churches are in distress so grave as to threaten their very existence, she hastened to send her delegations to it.

Accordingly we, the undersigned delegates of the Orthodox Church, being inspired by a sincere feeling of love and by a desire to achieve an understanding, have taken part in every meeting held here for the purpose of promoting closer brotherhood and fellowship between the representatives of the different Churches and for the general good and welfare of the whole body of Christians. But while sharing the general labours of the Conference, both in delivering addresses as arranged in the programme and in taking part in the open debates, as also in the work of the sections, we have concluded with regret that the bases assumed for the foundation of the Reports which are to be submitted to the vote of the Conference are inconsistent with the principles of the Orthodox Church which we represent.

Therefore, we judge it to be a matter of conscience that, with the exception of the first we must abstain from voting in favour of the Reports which are now ready. Although both in the papers read, in speeches, in debate, and in statements made in the three sections, we Orthodox have already made plain and clear what are

the points of view and conceptions of the Orthodox Church in regard to the subjects under discussion, we hold it to be of importance that we should specify here certain points in order to make manifest the difference which separates us from other members of the Conference. For example, while the Report on the message of the Church, since it is drafted on the basis of the teaching of the Holy Scripture, is in accordance with Orthodox conception and can be accepted by us, it is otherwise with the two other Reports, on the Nature of the Church and upon the Common Confession of the Faith of the Church. The drafting of these two latter was carried out on a basis of compromise between what, in our understanding, are conflicting ideas and meanings, in order to arrive at an external agreement in the letter. Whereas, as has often at other times been emphasized in statements by representatives of the Orthodox Church, in matters of Faith and Conscience there is room for no compromise. For us, two different meanings cannot be covered by, and two different concepts cannot be deduced from, the same words of a generally agreed statement. Nor can we Orthodox hope that an agreement reached upon such statements would remain lasting.

That the drafting Committees have realized the existence of this disagreement is apparent from many of the notes which they have placed in the Reports and which leave full liberty upon matters which at least we Orthodox hold to be fundamental. Thus, for example, we Orthodox cannot conceive a United Church in which some of its members would hold that there is only one source of Divine Revelation, namely, Holy Scripture alone, but others affirm that Apostolic Tradition is the necessary completion of Holy Scripture. While the full freedom so accorded in the Report to each Church to use its own Confession of Faith would make those Confessions of indifferent value to themselves, on the other hand, nothing but confusion as to the one common conception of *the* Faith of the so-united single Church could arise.

The Orthodox Church adheres fixedly to the principle that the limits of individual liberty of belief are determined by the definitions made by the whole Church, which definitions we maintain to be obligatory on each individual. This principle holds good for us not only as to the present members of the Orthodox Church, but also as to those who in future may become united with it in Faith and Order. Moreover, the Symbols which would be accepted by the united Church acquire their importance (in our conception as Orthodox) not only from the fact of their being historical witnesses of the Faith of the Primitive Church, but, above all, because the Church has affirmed their validity in her Œcumenical Councils. It should be unnecessary for us to add that the Orthodox Church recognizes and accepts as an Œcumenical Symbol only the Creed of Nicæa-Constantinople.

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That which holds good for us in regard to the Œcumenical Symbol holds good also in regard to the dogmatic definitions of the Seven Œcumenical Councils, the authority of which no Orthodox would be justified in shaking.

Therefore, the mind of the Orthodox Church is that Reunion can take place only on the basis of the Common Faith and Confession of the ancient, undivided Church of the seven Œcumenical Councils and of the first eight centuries.

Although the Reports of the other three sections are not yet to hand, the process of debate upon them makes it evident that agreement on them can be reached only by vague phrases or by a compromise of antithetical opinions. Thus, for example, we cannot conceive how agreement can be made possible between two conceptions which agree that the existence of the ministry of the Church is by the Will of Christ, but differ as to whether that ministry was instituted by Christ Himself in its three degrees of Bishop, Priest and Deacon. In the same way we judge there to be no practical value in an agreed formula as to the necessity of Sacraments in the Church when there is a fundamental difference between the Churches not only in regard to their number, but also as to their general significance, as to their particular essential nature, and as to their particular effects.

This being so, we cannot entertain the idea of a Reunion which is confined to a few common points of verbal statement ; for, according to the Orthodox Church, where the totality of the Faith is absent, here can be no *Communio in Sacris*.

Nor can we here apply that principle of Economy which in the past the Orthodox Church has applied under quite other circumstances in the case of those who came to her with a view to union with her.

In consequence, while we, the undersigned Orthodox representatives, must refrain from agreeing to any Reports other than that upon the Message of the Church, which we accept and are ready to vote upon, we desire to declare that, in our judgment, the most which we can do now is to enter into co-operation with other Churches in the social and moral sphere on a basis of Christian Love. Further, we desire to add that, as Orthodox Delegates, we should view with satisfaction a partial Reunion of those Churches which share the same principles as a precedent to general Reunion ; inasmuch as it would thus be easier for our Orthodox Church to discuss Reunion with the Churches which had so united into a single Church, and had a single Faith, than with many Churches with different Faiths.

In making it plain that we have arrived at our decision only in obedience to the dictates of our conscience, we beg to assure the Conference that we have derived much comfort here from the experience that, although divided by dogmatic differences, we are

one with our Brethren here in Faith in our Lord and Saviour Jesus Christ. Declaring that in the future we shall not cease to devote ourselves to labour for the closer approach of the Churches, we add that we shall pray to God without ceasing that by the operation of His Holy Spirit He will take away all existing hindrances and will guide us to that Unity for which the Founder and Ruler of the Church prayed to His Heavenly Father: "that they all may be as One, as we are One."

THE PRESENT POSITION OF THE ORTHODOX CHURCH IN ALBANIA.

By H. C. LUKE, C.M.G.

A VISIT to Albania in the spring of 1927 revealed a very unsatisfactory position so far as the Orthodox Church in that country is concerned. To realize something of the difficulties with which Albanian Orthodoxy is at present beset, it is necessary to consider for a moment the position of affairs as they were while Albania still formed a part of the Ottoman Empire. At that time the Albanian Orthodox, in common with the rest of the Orthodox of Turkey in Europe (other than the Bulgarian Exarchists), were under the supreme ecclesiastical jurisdiction of the Œcumenical Patriarch, who, in pursuance of the secular policy of the Phanar towards its non-Hellenic *ressortissants*, carefully avoided giving the Albanians Bishops of their own race and tongue. Such Albanians as attained episcopal rank were either titular Bishops employed at the Phanar, or else were given sees in Asia Minor, while the Albanian sees were invariably filled by Greeks. The liturgical language was Greek, and attempts at the creation of a national Church were strongly discountenanced.

Nor did the proclamation of Albania's independence at the end of 1912 effect any instant alteration in the *status quo*. Immediately upon the first confused period of Albania's independence—from 1912 to 1914—followed the infinitely greater chaos of the Great War, and it was not until some years after the Armistice that the Orthodox of Albania were able in some measure to take stock of their position and to consider possible remedies for their deplorable condition. It should be stated that the Orthodox form about 20 per cent. of Albania's total population of 832,000, and are to be found principally in Southern Albania, that is to say, in the part of the country nearest to Greece, a circumstance which is not without its significance.

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The ambition of the overwhelming majority of Orthodox Albanians is to possess an autocephalous, or at least an autonomous, native Albanian Church, with a hierarchy of their own race and a liturgy in their own tongue. The first step in this direction was taken in 1922, after the political situation had become slightly more stabilized, by the proclamation at Berat of the Albanian Autocephalous Orthodox Church, a proclamation which has hitherto failed to receive the *de jure* recognition of the Phanar. There have been negotiations, hitherto inconclusive, with the Phanar, and in the meantime there are doubts and difficulties, there are local intrigues, there is a lamentable lack of organization, and there is no Synod, although two Bishops of Albanian nationality have now been for a little while in the country, Hierotheos, Metropolitan of Kortcha (Koritza), and Christopher, Metropolitan of Berat. These prelates, however, having served for long periods at the Phanar, are believed to be but luke-warm nationalists and to be unlikely to take very active steps in the furtherance of Albanian Orthodox national aspirations, where such aspirations are likely to conflict with the policy of the Phanar. Despite the presence in the country of these two Bishops, and of others to be mentioned later, there is as yet, as I have said, no Synod of the Albanian Church; the only organized body of any sort is a more or less informal mixed Committee of clergy and laity, which came into existence before the arrival of the Bishops and is presided over by a simple priest of Kortcha. This Committee has of necessity but little authority; and it produces the anomaly that while the priest, who is its President, kisses the hand of the Bishop of Kortcha as his hierarchical superior, the Bishop is compelled to acknowledge and pay due respect to one of his own parish priests as being President of the Committee.

The other Bishops now or until recently in the country are, firstly, a certain Bessarion Djouvanni, a former Albanian Deputy and Senator, who was recently given episcopal consecration at the hands of certain refugee Russian Bishops at the Monastery of Savina, near Castelnuovo in Dalmatia; secondly, a Bishop at Scutari, who owes obedience to the Autocephalous Church of Yugoslavia and is responsible for the spiritual oversight of the Serbian and Montenegrin Orthodox colony in and around Scutari; thirdly, the equivocal Fan Noli, who did not receive episcopal consecration until four years after he had unjustifiably assumed that rank, and who left Albania in 1924.

Clearly the position of the Albanian Orthodox, who admittedly need a strong, vigorous and united national Church, is still (July, 1927) most unsatisfactory. The Phanar is, in its present precarious condition, bound to be guided in a large measure by the wishes of the Church of Greece; and Athens is still jealous of anything tend-

ing to strengthen the sense of Albanian nationalism in the districts north of Epirus, much of whose population is claimed by the Greeks to be ethnologically Hellenic. In May, 1926, the Metropolitan of Trebizond, Chrysanthos, was despatched by the Œcumenical Patriarch to Tirana to negotiate with the Orthodox people, and with the Government of Albania, on the subject of recognition by the Phanar of an Albanian Church. When he returned to Constantinople it was hoped that agreement had been reached; but in March, 1927, he came back to Tirana, still empty-handed. Great was the general disappointment; but it is evident that the Phanar will ultimately be compelled to recognize the claims of nationality in Albania, as it was compelled in the past to recognize them in Rumania, in Serbia and in Bulgaria. For the sake of all concerned it is to be hoped that it will resign itself to the inevitable without a delay that is bound to be injurious to the best interests of Orthodoxy.

[EDITOR'S NOTE : Commander Luke sent us the foregoing article from Sierra Leone on July 22nd. On July 29th the following announcement appeared in *The Times* :—

Mgr. Basil III., the Œcumenical Patriarch, has recognized as Autocephalous the Orthodox Church of Albania, and has, accordingly, detached Albania from the direct spiritual oversight of the Phanar. This decision has been communicated by his All-Holiness to Ahmed Beg Zogu, the President of the Albanian Republic.

The newly-constituted Church of Albania, which has about 168,000 adherents, is governed by a Holy Synod composed of the Metropolitan Archbishop of Tirana, who is Primate of Albania, and the Bishops of Gyraokastr (Agyrokastro or Ergeri), Berat, Durazzo, and Koritza (Koritza).]

THE CHILDREN OF RUSSIA.

BY R. M. FRENCH.

A SYMPATHETIC observer of the great Russian tragedy in that aspect of it which concerns the religious life of the people will find his anxiety for the future concentrated upon two matters which are like a double heart in the welter of distress. One is the supply of clergy for the Russian Church in the near future. The other is the training of the children of Russia. It is upon the latter of these two subjects that a word or two will here be said.

Little need be prefaced by way of emphasizing the importance of the subject and the gravity of the situation. The familiar maxim of the Jesuit, "Give me the child until he is seven; I care not who has him afterwards," if it does not command literal agreement in detail, is at least accepted as reflecting the conviction of all civilized people that the environment in which a child is deliberately placed in his early years is of paramount importance alike for his own future and for that of his country.

Goethe said that every child should be made to see something beautiful every day. A while ago a group of our English children was taken to what used to be "Russia," but is now "S.S.S.R.," to see for themselves. There are still beautiful things to be seen there, relics of the past which still remain undestroyed, and it is to be hoped that the English children will have seen them. But one remembers the words of a recent dispassionate and competent observer that "The Russian town has been reduced to one vast slum."

And what of the Russian children who are growing up in "S.S.S.R."? To begin with the worst, there are the hordes of "nomad" children, references to whom have occasionally appeared in our Press. A leading article of the *Times* of June 15th, 1927, wrote as follows in comment upon the proposed visit of English children to Russia:—"A full exposure of child life under the Soviet would have given them a picture of degradation which is without parallel in the history of civilization. They would have heard of the ever-increasing number of vagrant and criminal children who roam the cities; they would have learned, on the authority of the Special Commission for Homeless Children appointed last year by the Soviet authorities to inquire into the evil, that during the year 350,000 children had been rounded up into children's 'camps'; that about 300,000 were still homeless, and that child outcasts continued to increase. A full recital of the 'methods of bringing up Russian children in the ways of Communism' could hardly have concealed the appalling fact that (according to the same report) 'in Moscow

alone the number of criminal children dealt with amounted to 50,000,' and that nine out of every ten of this vagrant army are children of the 'workers and peasants.' It would have been explained to them that at least half of these children are between the age of twelve and fourteen years, and are 'suffering from every kind of infectious disease,' and that numbers have abandoned themselves to the drug habit. They might even have been told that Krupskaya, Lenin's widow, incurred the displeasure of the Political Bureau a little time ago by insistently disclosing the revolting conditions of 'Soviet homes' and of the children whom the authorities from time to time have banished by thousands from Moscow and other towns to remote districts, 'where they perish far from the sight of Moscow's citizens, whose eyes their presence in the streets of Moscow offended.' And as the new rule of morality for the young, according to a high Bolshevik authority, is that 'everything is allowed,' they might even have been informed that, at a meeting of the Central Executive Committee of Soviets at Moscow, attention was drawn (according to the *Pravda*) to the increase in the custom of 'practising abortion among quite young children.' "

The formation of these troops of nomad children is not a deliberate purpose of the Bolshevik government. They represent rather a Frankenstein's Monster of the Soviet régime, brought into being by misgovernment during famine and economic chaos, and the destruction of family life and moral sanctions.

How many of these unfortunates are there? No one knows exactly. But they roam about towns and country, under their own chiefs and with their own "soviet" organization. Devoid of the rudiments of civilization, fierce, half-naked and diseased, they are pitiable in themselves, and to the community a menace which even the Bolsheviks themselves realize they must make an attempt to cope with. Here is D'Herbigny's* account of the wild children as he saw them in Kiev. "Among the crowd in its holiday attire there wander many of those homeless children whom the Ukrainian Republic endeavours to round up. It is said that their efforts have brought 600,000 of them under shelter. But according to official statistics 300,000 remain homeless.

"They are more than ragamuffins. The word does not apply, for the few tatters of stuff or linen do not even cover their nudity. Wretched they are, and, above all, insolent. The Moscow police dread them, frequently arrest them, but do not know what to do with them. Organized under chiefs of their own age, these urchins of eight to twelve years have nothing to lose and very little to fear. At Moscow one of their principal centres of operation is the busy and animated Arbal Square. At an order of their chiefs, in the space

* *Pâques 1926 en Russie*, p. 94 ff.

of a few minutes they rob a shop or plunder a passer-by. Make no attempt to resist them. Vicious and diseased, they know how to infect others. If a woman holds on to the handbag they want to seize from her, the small chieftain coolly says, 'Let go or I'll bite.' 'Let go, or I'll give you the disease.'" And his bite would in fact inject the incurable poison into the blood by his saliva. Official reports record these facts. Sometimes the police round up a few of these bands and deport them to a distant part of the country. But others return, the products of the great famine, a multitude of lost or orphan children, some of whom are said to be of the noblest blood.

"In the Ukraine they prefer the country to the town. In the country they feel safer, and live more easily on the produce of the fields in summer, and in winter on groups of farms. For the most part the farmers are pitiful and generous, and voluntarily supply their needs. In case of refusal, ricks, barns and farms flare up in the neighbourhood, cattle mysteriously die, and sometimes also village children disappear. It may be that imagination exaggerates the real facts; it is at least certain that fear of these young bandits secures their means of existence, and that their youth guarantees something near impunity for them. At Kiev and in the big towns they scarcely appear except in holiday seasons; there is nothing surprising in the fact that they are numerous on this first of May, Easter Eve. They by no means remain, like the innumerable cripples and beggars, at the church doors and street corners. They go boldly along the houses, and the housewife whom they surprise on her doorstep scarcely hesitates. She brings a hunch of bread or an old garment, anything that is demanded. Usually it is a fairly large coin which she must produce on the spot."

To the question, what becomes of these children, the answer is that many of them die of want, exposure and disease. Others grow up to swell the numbers of the hooligan class of society. Some are captured and placed in institutions, but such, it appears, frequently escape, to revert to the wild undisciplined life for which they have formed a taste. Of these institutions it is reported that some are properly conducted so far as the material well-being of the children is concerned. Others are said to leave much to be desired in that respect, as well as in the moral tone which is encouraged, or at least connived at, among the children. The *Times'* citation of Krupskaya on this subject has been given above. But there are perhaps signs that the Soviet authorities are awakening to the havoc produced by the wholesale sweeping away of traditional standards of morality in the past, and making some effort to stem the flood of evil and repair the damage. In any case the children will all be brought up under the influence of that anti-religious propaganda which is one of the basic principles of the Soviet régime.

Children must not be taught religion in Russia. Naturally parents cannot be prevented from teaching their own children at home if they desire to do so. But the teaching of religion of any sort to a group (more than three) is still illegal. Nor is this all. Every opportunity is taken of instilling into the receptive minds of children a deliberate and reasoned atheism and a scorn and hatred of religious belief and practice. It is important to realize the deliberate purposefulness, the energy and the ability with which this gruesome task has been undertaken. It took the world some time to grasp even the crude and brutal physical aspect of the Soviet persecution of religion. Perhaps it has not yet grasped the subtler and more dangerous attempt that is being made upon the plastic mind of the children. All the resources of modern psychological knowledge are brought to this work of evil. "We must have done with administrative measures such as the closing of churches, mosques and synagogues. Antireligious propaganda in the country should assume the character of a purely materialistic explanation of those natural phenomena and facts of common life with which the peasant is familiar. Hail, rain, drought, insect pests, the nature of the soil—all such should be taken into consideration from the point of view of the struggle against religion. We must always advance cautiously and according to a definite plan. We must systematically re-educate the people, using every means of instruction, but especially in the schools and by the schools." "It is the village schools and reading-rooms which must be used for propaganda."*

Thus, at the outset of his life, the inmost recesses of the child's mind and the very depths of his personality are to be made the battleground. The warfare against the very idea of God is to be carried on there. Nor is it to be waged in a blind fury of hatred, but coolly, with care and forethought, in a scientific spirit, and with long and patient study of the psychological problems involved. Thus P. Blonsky in "Towards the New School" (1925) writes: "Our propaganda against religion would have gained greatly if we had applied ourselves to the study of the question: why do children become religious, and how are they to be detached from religion? Plainly, the reasons which attract the adolescent towards religion lie in the moral sphere. Failing to find satisfaction in life as it presents itself to his experience, he seeks for the supreme good. The stately setting of divine worship adds an æsthetic attraction to religion. It is clear that study of the natural sciences will not succeed in making an atheist of this young man; the theatre and everything which appeals to the eye will be much more efficacious. But what is of still greater value in his moral discontent with life is to open his eyes to all the evil and immorality there is in religion, to awaken in him, on moral

* "Communist Instruction," No. 3 & 4. Quoted in *Vestnik*, October, 1926.

grounds, a feeling of disgust for religion, and to satisfy with social activities his aspirations towards the good and the perfect."* This theme of endeavouring to excite repugnance to religion "on moral grounds"—this calling good evil and evil good, of putting light for darkness and darkness for light—is a favourite one with Bolshevik educationalists. And they realize the immense importance, apart from the positive teaching the child receives, of the environment in which he lives:—"If we cannot alter the religious atmosphere in family life, then we must see to it that in schools and kindergartens the children are surrounded by non-believers," say MM. Goolit and Blonsky.† Further, they point out that favourable opportunities of destroying the child's faith must be carefully watched for, and advantage taken of them with painstaking diligence. Such opportunities are afforded at moments of religious conflict and doubt. Unanswered prayers, complaints to God in times of trouble—these are golden opportunities for the instructor to dwell upon the uselessness of prayer. "The child who comes to the conclusion that it is not worth while praying since it is all the same whether he does or not, for in any case nothing happens, that child has already ceased to believe."

The age of the child is naturally another factor which must be carefully taken into consideration. Soviet instructors direct the attention of their workers to the age of puberty. "At this age the knowledge of natural history and the history of civilization is a powerful agent for the weakening of religious feeling." But that is not sufficient to achieve the end desired. It is an age also of moral struggle, of the growth of sex consciousness, and the awakening of imperious desires. This is the time when "moral doubt" can be awakened in the youth, and he must be shown evil in the lives of ecclesiastics and the idea driven into him that "religion is full of immorality" (Goolit and Blonsky, *op. cit.*).

Another writer, however, sounds a note of warning from the psychological point of view. "Experience proves that direct antireligious propaganda among children has not been entirely successful. The more aggressively the lecturer attacks religion, the more protests are aroused among his listeners. Moreover, it is a matter of observation that children are as a rule indifferent to religious questions. Now violent attacks upon religion result in arousing the children from their indifference, but in a direction quite the reverse of that desired. So we must be careful not to oppose science to religion. That will only serve to attract the child's attention to religious problems, and at the same time hinder his acquisition of exact ideas about science. What is desired is that doubt and opposition should arise naturally in the child's mind as he reflects upon what he sees and hears. That is the moment at which we must come to his help and put into his

* Quoted in *Vestnik*, November, 1926.

† "The problem of the antireligious training of children." *Ibid.*

hands some suitable book which will supply answers to the questions which are exercising him."*

The most promising children, and those who show themselves most susceptible to receiving this kind of instruction, are to be picked out and organized into groups for special work. They are to be given intensive cultivation, as it were, with a view to their becoming leaders in the "Komsomol" and among the "Red Pioneers." In any case they will always be useful as antireligious leaven at school and at home. Perhaps it was of one of these brighter pupils that Kordes-Borisova tells the following story, presumably with satisfaction: "A little girl was ardently proving the existence of God, and of the Guardian Angel who always stands at the child's right-hand side. A boy who was disputing with her struck her violently on the right side. The child fell down, and the boy triumphantly shouted, 'What about your guardian angel taking care of you now? There, you see, there aren't any angels of any sort. That's all nonsense.'" The boy would seem to have lost a good deal more than his belief in guardian angels.

Thus no effort is spared under the Soviet *régime* to kill the natural religious instincts in the child, and to train him to regard himself simply as a thinking animal and a chance product of blind natural forces. All school books, upon whatever subject, are revised and scrupulously edited with this purpose in view, and to the same end the teachers are selected with great care, and given rigorous instructions. They are responsible to the local representatives of the government, and the whole system is under the direct supervision of the O.G.P.U. (Cheka).

And the last-mentioned body has a far-seeing eye. A Bolshevik newspaper prints the following item of local news: "The teacher Choubaroff, one of the most zealous atheists in the village, has had one of his children baptized in the regular old way. Some of the peasants whom he had himself converted to atheism made no attempt to conceal their disgust at this spectacle, and went away indignant. Strange behaviour indeed in a schoolmaster who is expected to set a good example to the young."

The result hoped for is that "every year there will issue from the workmen and peasant schools thousands of atheists able to prove scientifically that the Church is a mischievous institution founded upon a lie."†

Indeed, the application of so thoroughgoing a system can hardly fail to produce to some extent at least the effect sought for. It is appalling to think of generations growing up in Russia in a worse condition than paganism. The latter implies the religious faculty unimpaired though misapplied. The same faculty which has been

* Kordes-Borisova, "Antireligious Campaign in Children's Libraries."

† Communist Instruction, No. 1, 1925.

exercised upon a false object may be persuaded to accept the true. But if the Soviet system succeeds, that faculty itself will be destroyed in millions of young Russians who will be forearmed against conversion by a positive hatred and contempt for any religious belief whatever. You may pour what liquid you will into a jug so long as the vessel remains intact, you may change its contents until they are what you believe they ought to be. But the Bolshevik purpose is to knock the bottom out of the jug.

Yet, after all, such a simile fails, for it is to concede the Bolshevik major premise as to the nature of human personality, and to reduce the situation to material terms. And it is precisely because of the reality of other factors in the situation that the Bolshevik attempt will fail. Apart from the divine promise that the gates of hell shall not prevail, in multitudes of cases the attempt will be defeated by the child himself. For all its zeal and energy, and patient application of scientific psychology, the Soviet is going to work with its eyes shut to the principal fact in the case, the reality of the child's religious instinct. The Bolshevik is aware of it only as a delusion. The child himself knows it as a reality. He may be untaught or mistaught, but, nevertheless, he frequently possesses a clarity of insight which staggers the adult, and a shrinking from evil that he does not in the least understand. Moreover, he is very unexpected and elusive, and not always won when he appears to be. He commonly knows much more about the adult than the latter gives him credit for. Disastrous as the position of Russian children now is, there is some comfort in that. And Russian children are often old for their years, just as Russian adults remain young. We are told that children who have passed through the Soviet schools display a highly-developed critical attitude towards their elders, and towards their teachers a boldness of demeanour both outward and interior, that they are half children, half adult. In many cases that have come under observation they joined "the Pioneers" to conceal their origin and save their parents from persecution, or in a spirit of sheer mischief. "They gave the Pioneers pictures and penknives," said a child of twelve from a Soviet school, "so I put my name down, but my brother wouldn't." Some of the stories told by children who have left Russia are pathetic enough. Here is one* from Belgrade giving the experiences of two little boys of ten and twelve who had recently been in a "standard" Communist Home. "Every day they said dreadful things to us about God and about the Mother of God. They forbade us to say our prayers, and took away our crosses† and threw them into the cesspool. We all thought it was dreadful to listen to. There were some of the children who laughed with the teachers at the time, but

* *Vide Vestnik*, June, 1927.

† The little cross always worn by the Orthodox suspended from the neck beneath the clothing.

afterwards, when they went to bed, they were frightened and crossed themselves. We learned our prayers from each other. There was a boy in our Home who came from Voronezh, and he used to tell us about the miracles of Mitrophan of Voronezh, and about other bishops who live in Russia to-day. There was a little church opposite, and when the master was out on Saturdays, we used to run over to it."

And here again are the thoughts of an eight-year-old little girl who came to say good-bye before being taken back to Russia. "Mother wants to go home. I should like to stay; I like it here at school. And now I'm going to go on learning there, only they won't let you learn Scripture. But I shall go to the Parish Church, and put my name down for the class at the priest's. A lot of children do that there, even if their parents forbid it." No doubt such cases of sturdy independence are not altogether rare. A child's mind is plastic and impressionable, but not indefinitely so; and he will sometimes hold on to a fundamental idea with a simple-minded tenacity which surprises us. The Soviet educationalist has to reckon with this, as well as with the influence of countless devout Russian homes, not to mention villages and districts here and there where his writ does not run, or runs but haltingly. It seems but little to pit against the organized force of the Soviet administration. Yet how shall we measure the relative powers of good and evil in a particular case except by taking them as part of the great conflict on a vastly larger scale in time and space than even that in which the Russian tragedy is staged? That truth is great and will prevail is not only a pious hope; it is also the verdict of human experience.

What has been written above concerns the Russian child within the borders of Russia. But there are hundreds of thousands more whom the new *diaspora* has scattered over Europe like leaves before the wind. Some came with their families, some as isolated waifs, some bear the marks of the Soviet *régime*, others escaped before that dire calamity befell them. They present a problem which needs an article in itself to describe. But it may be summarized in a few words. How are these children to be settled happily and prosperously in their new environment so that at the same time their national and religious consciousness may be preserved intact? Two little Russian girls were placed in an excellent institution in England. A visitor saw them soon after, and brought back the report that "they were miserable, they could hardly speak a word of English." Twelve months or so later the same visitor reported that the children "were radiantly happy, and they could hardly speak a word of Russian." There is the problem in a nutshell. In numberless cases such children have been settled in schools and homes, or are living with their parents and attending schools, and entering into the life of their temporarily adopted country, under circumstances of great benefit to them in many ways, in an environment which elicits the gratitude

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of Russians. Yet the irony and pathos of the situation lies in the fact that the more that is true, the greater the difficulty of keeping them really Russian in mind and heart. While the practical task which the Russian Church in its comparatively few centres in Western Europe has to face in providing spiritual ministrations for these scattered children of its flock must seem at times almost insuperable. Members of the Russian colonies in Europe do much to cope with the situation. The children are brought together for instruction. Sunday Schools are started, and summer camps are organized. In these latter an attempt is made, once in the year at least, to provide a Russian atmosphere for the children in a combination of school and holiday. They are for these few weeks taught and looked after by Russians only, they are instructed in the Russian Orthodox Faith, in Russian literature, history and geography, and all takes place in the Russian language. The difficulty, of course, is finance. But no one can doubt that the effort is worth making and supporting. All who know what the Russian spirit has to give to the world will sympathize with such endeavours to keep these Russian children Russian in mind and soul. They are but a few compared with the numbers of their small brothers and sisters in Russia itself, but to them also the world looks for their share in the building of the Russia that is to be.

ORTHODOX PRELATES AND THE ANGLO-CATHOLIC CONGRESS OF 1927

I.—LETTERS OF GREETING.

From HIS ALL HOLINESS, BASIL III., Œcumenical Patriarch and Archbishop of Constantinople, New Rome.

To the Reverend Canon Douglas.

I HAVE learnt with very special interest from our beloved Metropolitan of Thyatira, Mgr. Germanos, of the Great Eucharistic Congress which is shortly to be held in the Albert Hall and in which some thousands of the faithful children of the venerable Anglican Church will take part, and you yourself whom I know and value will assist. Having always had a great appreciation of that deep Christian consciousness which marks your noble and devout English Nation and which is illustrated so finely in its observance of the Lord's Day, I find great happiness in the Lord in the fact that, as the convention of your Eucharistic Con-

gress shows, the heart and mind of the devout children of your Church are inspired by that principle of grounding themselves upon the firm basis of the Faith and Practice of the One Undivided Church which will guide them into a sure path towards the achievement of the General Reunion of the Church.

Accordingly, I send you my heartfelt congratulation and good wishes in Christ for the occasion of the Convention of the Congress and pray that it may be prospered.

May our Lord who founded his One Holy Church and purchased it with his own Blood bless and strengthen every undertaking consecrated to the restoration of Christian Unity. And may his Grace and boundless mercy be with your beloved self and with all who are zealous to promote the Glory of his Holy Name by labouring for the Union and Brotherhood of all Christians.

With fervent prayer for you to God.

✠ BASIL OF CONSTANTINOPLE.

9th February (O.S.), 1927.

From HIS BEATITUDE, MELETIOS II., Pope and Patriarch of Alexandria and Œcumenical Judge.

To the Reverend Canon Douglas.

Ardently desiring unity of the Churches, we rejoice to greet the Eucharistic Congress. An exact definition of Anglican doctrine concerning the Holy Eucharist would undoubtedly be a serious step towards unity. We invoke on the Congress the enlightening grace of the Holy Spirit.

✠ PATRIARCH MELETIOS.

From HIS BEATITUDE, MIRON CRISTEA, Patriarch of Ungro-Vlachia (Rumania) and Archbishop of Bucharest.

To the President of the Eucharistic Congress in the Great Albert Hall, London.

The news that the venerated Anglican Church will hold an important Eucharistic Congress in London fills us with great joy, for this important gathering takes place in a Church of such broad friendship and sympathy with our Holy Orthodox Church.

We are confident that the results of this Congress will serve not only to deepen the faith of the Anglican Church in itself, but will

also strengthen its friendly relations with the old Eastern Church. The practice of the Holy Communion lies at the root of our entire worship, and those who partake of it in the true old spirit of Christianity find themselves in living communion with all brothers who share it in the same spirit.

May God richly bless the labours of this venerable Assembly, to whom we send our wishes of success and our warmest greetings.

✠ THE PATRIARCH OF RUMANIA.

From His HOLINESS CYRIL, Archbishop of Justiniane and of all Cyprus.

To the Most Reverend Brethren and Beloved Children of the Anglican Church who are to assemble in the Great Albert Hall of London.

In view of the deep significance of the Eucharistic Congress shortly to assemble in the Great Albert Hall, and to consider theses of great importance which touch upon that most excellent Sacrament of the Eucharist in which the faithful are made partakers of the supernatural being of our Lord, I may be permitted to send you from this Island of Cyprus which has so great a place in history, the sisterly greeting of the famous Church of the Apostle Barnabas and my own humble salutation.

I am touched to the heart with joy at the assembly of so great a body of representatives of the Anglican Church, and I find the greatest pleasure and delight in gratification at the thought that Congresses such as your own call up to the mind of every faithful Christian those celebrated Œcumenical and topical Councils of the Ancient Undivided Church, in which the problems of Faith and Order that were then raised and discussed and solved. For, in fact, the investigations and discussions that take place in conferences and congresses such as your own, about which I write to you, as in that which was recently held on Life and Work, or as that which is now in preparation, are plainly having as their result the softening away of difficulties in the attempt at achieving that general "Reunion of all" for which the Orthodox Church prays without ceasing.

Accordingly, in addressing my humble prayers to the fountain of all wisdom that He will pour forth his Holy Spirit upon the hearts and minds of those who shall take part in your Congress in the path of truth, I ask you to believe that I invoke God's fullest blessings on all who shall take part therein for its full success, and remain zealous with you in intercession to God.

✠ ARCHBISHOP CYRIL OF CYPRUS.

1st February, 1927.

From HIS HOLINESS CHRYSOSTOM, Archbishop of Athens and Metropolitan of Greece.

To the Reverend Canon Douglas.

It is with exceptional pleasure that we learn from your last letter that a Congress of six days will shortly be held in London devoted to the question of the Holy Eucharist. This event, while in every way of the greatest importance to the internal life of the Church of England, is, besides, of even greater importance on account of the relations existing between the Churches; for the reason that on a true conception of the nature and saving purpose of the mystery of the Eucharist pre-eminently depends the *rapprochement* and the desirable reunion of the Churches.

For the Holy Eucharist is the eternal Mystery of the New Testament, in which our Lord Jesus Christ, who instituted it, is well pleased to be present himself. In the other Mysteries he is present through his divine power, but in the Holy Eucharist there is present the Incarnate Saviour continuing, and in some way extending the supernatural mystery of the Incarnation and the Redemption through his sacrifice on the Cross, and immediately through his presence effecting the redemption of each one of the faithful who are united to him by communion.

Our Lord not only appears in the bread, which is changed into his Body, and in the wine, which is changed into his Blood through the descent of the Holy Spirit, but dwells also undivided and the same in them and in every particle of the Eucharist.

Therefore the Holy Eucharist is worthy of worship at its every celebration and in its reserved particles; a worship such as our Lord and Saviour, God and Man, who is essentially present in it, is worthy of. The worship of the Holy Eucharist is germane to the true meaning of this Mystery and is an expression of a true and real faith in it and of a profound apprehension of that meaning.

For this reason it was with emotion that we followed the latest movement concerning this question in England. And, indeed, the Congress, which is to meet, must, we feel, be the fruit of this movement. Therefore it is with pleasure that we greet it and pray that our Lord, who said that he is to be found in the midst of those who come together in his name, may be present among those who are to meet in this Congress and may enlighten them and lead them to the true faith and understanding of this mystery.

✠ CHRYSOSTOMOS,

Archbishop of Athens and all Greece.

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From THE BISHOP OF OCHRIDA, SERBIA.

The Holy Eastern Church is looking with great interest and sympathy to the Anglican Christian Community, praying always to our Blessed Lord that we all may be one—one in spirit and one in action.

The Christian nations are still in a great distress. The lesson of the War has not been learnt. . . . Who can kill the war-microbe? Nobody among mortal men; nothing of all the political arts and crafts—but Christ God alone. Unless nations humble themselves before Christ and recognize Christ as the only Peacemaker, wars will follow wars and revolutions revolutions. . . . But, in bearing this heavenly message to the world, we Christians ought to fortify ourselves every day with the spirit of Christ the Lord, in order to make ourselves the worthy bearers of such a world-important message.

✠ NICHOLAI VELIMIROVIC.

II.—SPEECH AT THE ALBERT HALL BY ✠ GERMANOS, METROPOLITAN OF THYATIRA.

I wish first of all to express my warmest thanks to the Committee of the Anglo-Catholic Congress both for the kind invitation which it has sent me and for the friendly reception which has been accorded me in your midst. It was with great eagerness that I accepted the invitation to be present at this meeting inasmuch as the work of this Congress is the source of the greatest interest to me. While I have no desire to take any part in the discussions taking place within your Church, which discussions in one form or another are never absent in any Church, yet I cannot but express my feeling that the school of thought which, going back to the ancient and undivided Church, attempts to conform the teaching and practice of the Anglican Church of to-day to those of the ancient Church, without a doubt invites the greatest interest on the part of every Orthodox observer.

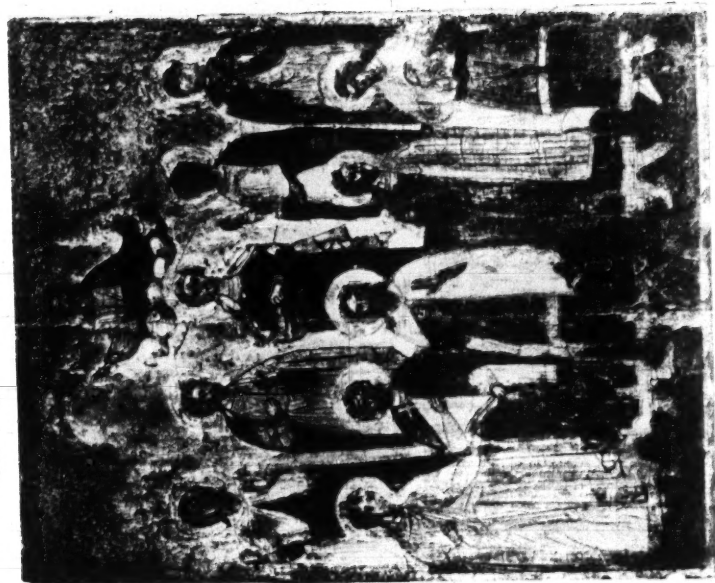
As far as I have been able to follow the work of your Congress in the Press, I venture to say that the lines of thought followed in the examination of this Mystery are, generally speaking, the very lines which the Orthodox Church favours. I do not, however, wish to conceal from you the fact that, whilst the Orthodox Church does not refuse the honour and adoration due to the Body and Blood of our Lord, nor, when occasion demands, fails to manifest this adoration, it has not made the Holy Eucharist an object of *ad hoc* adora-

tion; hence in the practice of the Orthodox Church you will not find all those services and devotions, which have as their immediate purpose this adoration, and which we so often find elsewhere. Certainly, the Body and Blood of Christ are, in the Orthodox Church, reserved for the Communion of the sick and are honoured and adored. But these—the Body and Blood of Christ—are neither presented by the Church to the faithful for the purpose of adoration, nor do the faithful make the Holy Sacrament a subject of special adoration. Is this view, I wonder, a consequence of the conservative spirit which inspires the Orthodox Church and does not permit a deviation from the ancient traditions? Is this view due to the fact that no external cause has arisen for a similar evolution? It is not for me to consider these questions at the moment. All those, however, who are concerned to see that the principle of Vincent of Lerins, "*id teneamus quod semper, quod ubique, quod ab omnibus creditum est*," shall prevail in the Church, would do well to keep in mind this view of the Orthodox Church.

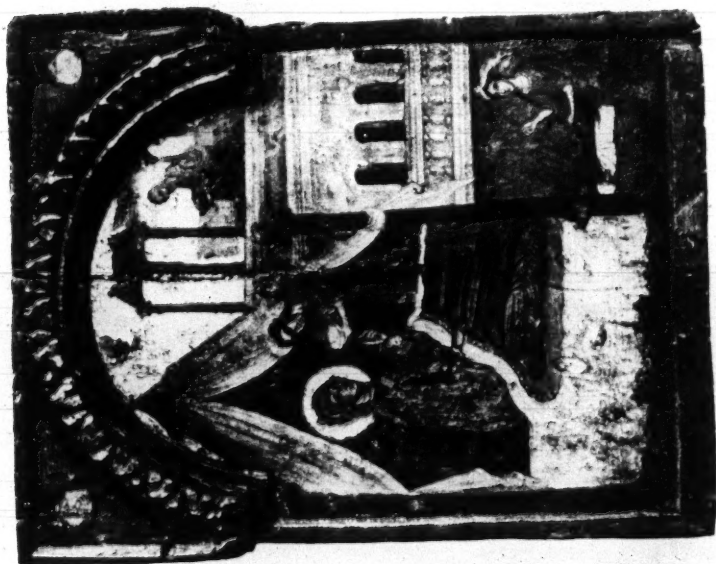
The Anglo-Catholic Congress, in fixing as a subject for discussion for this year the Sacrament of the Holy Eucharist, had in view an internal purpose. It desired, as far as possible, to shed light on the group of doctrines which constitute this supernatural mystery, and to further religious knowledge among its members and generally among the faithful of the Anglican Church. Simultaneously, it desired, by emphasizing its wondrous effects on the souls of men, to stimulate reverence for this Sacrament, which does not merely constitute a reproduction of the work of redemption, but also the assurance of the complete union of the faithful with their God and Saviour, Jesus Christ. But whilst seeking this internal purpose, the Congress has, by the choice of this subject, undoubtedly contributed to the achievement of another external aim; and this aim is the furthering of the work of understanding and reunion of our Churches.

A. AND E.C.A. NOTES.

IT must have been with great pleasure that members of the Association heard of the appointment of the Vicar of Brighton to the bishopric of Gibraltar. Canon Hicks is well known for many reasons, and not the least for his sympathy with the Orthodox Church, and for his quiet but effective support during many years to the movement for fostering closer relations with Eastern Christendom. This appointment has been made from our very midst as it were, for Dr. Hicks is a member of the General Committee of A. and E.C.A., and it is safe to say that opportunities of closer



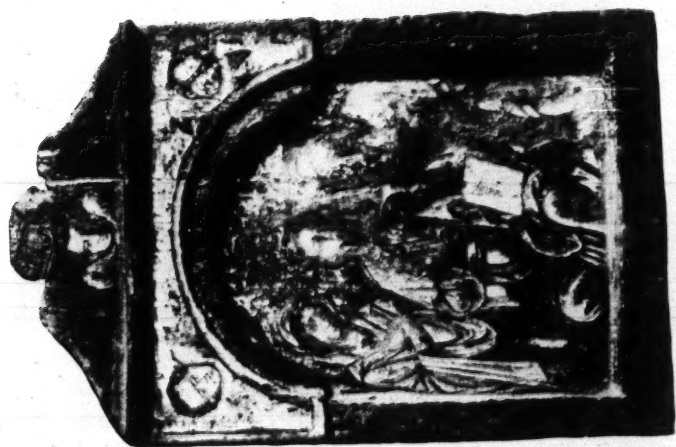
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ST. TRYPHON.



DEMETRIUS.

contact with the Orthodox Church will be among the aspects of his new work which he will most value. The importance of the diocese of Gibraltar from the special point of view of the A. and E.C.A. is steadily increasing, and the prayers and good wishes of the Association will be with Dr. Hicks at his consecration on St. Luke's Day.

His appointment will go far to console us for the loss of Dr. Greig from Gibraltar, who has been a tower of strength to our work. Indéed it is a gain all round, for Dr. Greig, as Bishop of Guildford, adds one more enthusiastic sharer in the ideals of the Association to the bench of English diocesan bishops.

* * *

The full programme for the Anniversary on Wednesday, October 12th, is as follows:—

- 11 a.m. The Divine Liturgy at the Greek Cathedral of St. Sophia, Moscow Road, Bayswater. The Metropolitan of Thyatira will officiate.
- 5.30 p.m. Public Meeting at Sion College. The Bishop of London in the chair. The Bishop of Guildford. The Rev. Dr. Waggett, S.S.J.E.

Tea will be obtainable before the Meeting and there will, as last year, be a small sale of Ikons, etc. Notice of the Business Meeting at 5 o'clock has been sent to all members of the Association.

We look for at least as good and well-attended a meeting as we had last year.

* * *

In response to numerous enquiries we announce that copies of the frontispiece of the last issue of *The Christian East* (June, 1927) may be obtained from 34, Richmond Road, S.W.5., at the price of 6d. each.

* * *

In the present issue we reproduce photographs of four ancient Ikons, and much credit is due both to the photographer and the block-maker for the care and skill which have produced such excellent prints.

No. 1. is a wooden panel with carved top, 17 in. by 12½ in., and represents the Birth of Our Lady. It is an early 18th-century Ikon of the School of the Monasteries.

No. 2. is a wooden panel, 12½ in. by 10 in. It is an 18th-century Ikon of the Cretan School of peculiarly rich colouring and represents Ten Cretan Martyrs.

No. 3. is a Deisis of 18th-century Village School. It is a wooden panel with carved top, $11\frac{1}{2}$ in. by $7\frac{1}{2}$ in. A "deisis" (literally "intercession"), as applied to an Ikon, means a representation of Our Lord Jesus Christ, with Our Lady on one side and St. John the Evangelist on the other.

No. 4. belongs to a 19th-century School of Copyists. It is a wooden panel, $14\frac{1}{2}$ in. by $10\frac{1}{2}$ in., and its colour is bright reds and blues with delicate ornament in gold on the Saint's robe. The Saint represented is the Martyr Tryphon (February 1st).

The original Ikons, and one or two others, are for sale for the benefit of the printing fund of A. and E.C.A. The first two of those described above have already been purchased. Enquiries about the others may be addressed to the General Secretary of the Association.

* * *

We have received a copy of "The Akathist Hymn and Little Compline," the Greek Text, with a rendering in English, published by Williams and Norgate. This is the sixth volume in an admirable series which ought to be widely known, and which has included already the Liturgy of St. John Chrysostom, The Services for Holy Week and Easter, The Sacrament of Holy Unction, The Services for Epiphany and Pentecost, and the Liturgy of the Presanctified. The books are of handy "prayer-book" size, well-printed with rubrics in red, the Greek and the English on opposite pages. The translator has adopted the device of printing those parts of the Liturgy which are inaudible to the congregation in smaller type, which adds considerably to the practical usefulness of the book in Church. The translation seems to be well done, the English is dignified, though technical terms in forms of prayer always present a difficulty, perhaps an impossibility for the translator. We have no hesitation in recommending these little books, which are not expensive (they range from 2s. 6d. to 5s. 6d.). But it should be noted that they are translations of the services strictly according to the use of Greek Church in London, which occasionally represents slight modification of Greek Orthodox use elsewhere.

The same translator (we believe) has made a useful version on similar lines of the Service for the Burial of the Dead (Pepler). The paper print and format have all the beauty of workmanship that one associates with the publications of Mr. Douglas Pepler.

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- Kos Hapod.* Theological College, Halki, Constantinople. Suppressed.
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- The Living Church*. Milwaukee, U.S.A.
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